

**We are fated to the extent  
that we are ignorant of these laws  
and culpable to the degree that we  
disregard those that we know"**

*Sepharial*

**HOW TO COMPARE  
HOROSCOPES  
(SYNASTRY)**

# ASTRO - GUIDE MANUALS

★

★

★

## 1. HOW TO COMPARE HOROSCOPES

BY

S. RAJAGOPALA IYER, B.A. B.L.

AUTHOR OF

*Lessons in Elementary Astrology**Essays in Fourth Dimension**Directions in New Era Astrology*

Printed at

THE NEWMAN TRADING CO.,

222, Thambu Chetty Street, Madras

All Rights Reserved]

Price { Rs 3/14/  
7 sh 6 d  
\$ 2.00

# Astro-Guide Manuals

*In the Press*

No. 2

## HOW TO JUDGE HOUSES

*In Preparation*

No. 3

## HOW TO PREDICT BY PLANETARY PERIODS

# CONTENTS

---

	Page
GENERAL PREFACE	VIII
FOREWORD	XI
PREFACE	1
INTRODUCTION	8
 <b>CHAPTER</b>	
i    Choice of Zodiac	14
TWO ZODIACS    Tropical Sidereal    Sepparial on sidereal zodiac C    Wevisacher s theory	
ii   Data & Materials	17
The Horoscope    Ayanamsa Horescope form & Diagram Asterism Division of the zodiac	
iii   Preliminary Judgment	25
Longevity    Yogas    Directional Influences    Male (Kalatra do sham Female (Mangalya)	
iv   Basic Affinities (Western Astrology)	31
Ptolemy s directions    Elements of the zod ac    Triplicity Quadruplicity    Articles    in Horoscopes	
v    Hindu Methods	36
Special Importance in India Present mode of Comparison	

## EXAMPLE HOROSCOPES

Fig		Page
1	Male Horoscope	84
2	Female Horoscopes No. 1	86
3	Female Horoscopes No 2	100



## SYMBOLS

Signs			Planets		
Aries	—	♈	Sun	—	☉
Taurus	—	♉	Moon	—	☾
Gemini	—	♊	Mercury	—	☿
Cancer	—	♋	Venus	—	♀
Leo	—	♌	Mars	—	♂
Virgo	—	♍	Jupiter	—	♃
Libra	—	♎	Saturn	—	♄
Scorpio	—	♏	Uranus	—	♅
Sagittarius	—	♐	Neptune	—	♆
Capricornus	—	♑	Pluto	—	♇
Aquarius	—	♒	Rahu	—	♁
Pisces	—	♓	Ketu	—	♂

## ASPECTS

Conjunction	—	♈	—	0°
Sextile	—	✱	—	60
Square	—	□	—	90°
Trine	—	△	—	120°
Quincunx	—	∧	—	150°
Opposition	—	♁	—	180°

---

## GENERAL PREFACE

Ever since the publication of *Directions In New Era Astrology* students who were beginners in the study of the science have written to me complaining that they were not able to follow my book because some previous knowledge of the general principles had been taken for granted. It was so. The book was not intended for absolute beginners. It was inevitably so as it dealt only with the directional aspect of Astrology. Even then, a book on the basic principles of New Era Astrology was in contemplation and it was so stated in the book itself. The demand for such book has been steadily increasing ever since not only from that section of readers who were only beginners to whom it was a necessity but also from those who were somewhat advanced in the science. The idea of bringing this out in parts in a series was entertained only later and this is the first of that series.

That the first book of the series should deal with comparison of horoscopes (Synastry) is only an accident as there was an urgent call for such a book from the most influential section of my clientele, there being no adequate guidance (according to them) in the matter. The next book of this series will deal with *Bhava Vichara* (How to examine Houses). After familiarising oneself with the preliminaries such as how to cast a horoscope the nature of each sign and the planet, which may be called the introductory or rudimentary part of astro



logy, the real task with which the student is faced is how to sum up the results of a house and form a judgment upon it. This is the first time he is called upon to analyse and synthesise the various elements that go to constitute the horoscope and come to a definite conclusion in the predictive branch of astrology. For, before mastering this part of the subject there is no use in attempting to predict events. Any event must come under any one of the Bhavas (Houses) and where according to the nativity the bhava concerned makes little promise of such an event, it is not at all probable that it will happen however strong the directional influences may be and the prediction of that event will not be justified. Western Astrology is less equipped to predict events precisely because this matter of bhava vicara (examination of house) is not well developed in that system. I do not make bold to say that such of it as exists there is defective but that Hindu Astrology excels here.

It is not my purpose in this series to simply reproduce what is contained in other books in the East or West but to attempt to blend the principles of both systems harmoniously. It has been my notion all along that only when both systems are thus blended that astrology will demand recognition as a regular science. I have studied both systems for a fairly long number of years and am also generally conversant with the current literature in both. It is also my view that the Tropical Zodiac has a certain amount of cosmic validity and is the progressed zodiac of which the Fixed Zodiac is the radix.

total war has already become too destructive for any powerful nation or for any group of nations to engage in, and consequently, the exchange of ideas and trade between the citizens of one nation and those of all other nations will increase and gradually bring a spiritual understanding so that all nations and all people will enjoy peace and prosperity

The third and most important factor—the harmonious relationship between man and wife which constitutes the backbone of the family—has held society together created nations and made it possible for man to realize that he can achieve a practical Utopia here on earth and about which the ancient sages prophesied and referred to as 'The golden age of man'

During the immediate future women suffrage will sweep the entire world and women will have an equal say with man in the ways that the world and nations are governed and in every land she will enjoy equal rights with man. This situation like all other progressive steps will bring new problems which will have to be solved

The Western Nations already have experienced some phases of the New Era. On the positive side of the ledger the individual has gained more freedom has become more independent has achieved higher standard of living has a voice in his government has the right to criticize his government and can seek happiness in any manner that he so desires as long as he does not infringe on the rights of

others. On the negative side of the ledger are the divorce courts, maladjusted children, broken homes, broken engagements, juvenile delinquency, neurotic diseases, organized crime, high tension living which results in short life and an increase in atheism and materialism.

Dr. Ernest W. Burgess of the University of Chicago and Dr. Paul Wallen of Stanford University in their study of 1000 engaged couples the majority of which were college trained and from middle-class families, learned that engagements are usually broken because the couples were not in love, difference in background and viewpoint, parental opposition, separation, careers, and personality problems which includes incompatibility. Apparently no one factor operates separately and generally two or more factors are responsible for a broken engagement. Also this study revealed that a young adult is likely to fall in love with a member of the opposite sex who resembles the father or mother, especially if this individual got along well with that particular parent. And incompatibility accounted for as many broken engagements as it does divorces.

Lloyd Miller, the *nom-de-plume* of a prominent psychiatrist, has revealed in "Six Menaces to a Happy Marriage" in "Pageant" that physicians have found that 50 to 80 percent of all physical symptoms brought to them by patients are caused by emotional disturbances and that women who visit his office usually ask one of the following six questions, what's wrong with me? Why am I unable to Love? Am I over-sexed? Why don't my neighbors like me?

## PREFACE

These are hard days for Astrologers in India, the land of its birth. Time was when it was patronised by Kings and Emperors, and court astrologers flourished along with Court Poets, Doctors and other learned men. No campaign, military or otherwise was begun without their advice and the date and time of starting was fixed by them. Now astrology is attacked from above and from below. The highest authority in the land (political) decries it. Not only denies its usefulness but avers positively that it is harmful. From below it is belaboured along with a good many other things that have been held sacred till now, astrologers, the class of people who were its authors and expounders, Maharishees and Gods all alike and without impartiality. The stand taken by the latter is understandable but not by the former. Wise men steeped in Gita Lore who have knowledge of the path prescribed by Lord Krishna and can show it to others, and who can expound the philosophy of the Gita and Upanishads with rare acumen and facility denounce with the same breath the science that had its origin from the very same sources, the transcendental Seers before whom Past, Present and Future stood revealed. This science that was considered worthy enough to be studied and experimented by these Supermeo is now held up to ridicule and subjected to cheap

gibes by men who through a combination of circumstances are now at the helm of affairs

Do these people glance across at the other end of the world from where they derive their model for their constitution making, from where they get their inspiration for legislative enactments for making the social conditions in India approximate to those which obtain there, riding rough shod over the religious scruples of large sections of the population and which civilisation is sought to be imposed upon India regardless of the fact whether it will be suitable here or not? No! for if they do they will know the true position there with regard to Astrology. Without a tradition which makes it the life breath of the Hindu in India, astrological revival is going on there apace. There is the Rosicrucian School of Astrology and the Hermetician System of Prognostication, not to speak of several other institutions like the American Foundation of Astrology Llewellyn Publications etc. There are very many schools and colleges where Astrology is being regularly taught as a science. Intensive research is being done in special branches of Astrology like Astro-Meteorology, Mundane Astrology, Rectification etc.

Periodicals devoted to Astrology flourish and there are very many professional Astrologers there as well. The states there do not ridicule them nor praise them, but simply regulate the practice of Astrology just as in the case of any other

profession. An astrologer has to obtain a license before professing it, after satisfying the authorities, I suppose, about his competence.

That the science of astrology is held in high esteem is evident when we peruse the copious literature available there. In the Message of the Stars, a Rosicrucian Publication, Chapter I begins as follows: "It is a matter of common knowledge among mysteries that the evolutionary career of mankind is indissolubly bound up with the Divine Hierarchies who rule the planets through the Twelve signs of the Zodiac, marks man's progress in time and space. Serial No 87 of Church of Light publications begins with the statement: 'The students of Astrology should realise that every horoscope instead of being merely a combination of mystic symbols is in fact a map of actual vibratory currents which are operating at the time for which it is erected. And he should grasp firmly that most of the actions of human life spring into existence, not as the result of pre-meditation but due to habitual reaction to feeling which in turn is powerfully influenced by the planetary energies which at any given time are added to certain thought cells of the unconscious mind.'"

Quotations can be multiplied ad infinitum to show that in the west Astrology is considered as a science with great possibilities as much as the atomic science. It was mentioned in my Directions to New-Era Astrology that Mr J H Nelson a scientist (who it appears was not an astrologer) demonstrated

the close connection found between the ionospheric disturbances over North Atlantic and the planetary configurations which are known to astrologers as aspects, over a period of five years. These aspects are at the foundation of astrology. Aspects simply mean certain distances between any two planetary bodies or Zodiacal degrees and are based on the subdivisions of the Zodiac. The Zodiac is divided into twelve equal parts and other subdivisions based on this twelve such as  $12 \times 2 = 24$ ,  $12 \times 3 = 36$ ,  $12 \times 9 = 108$ ,  $12 \times 12 = 144$  and so on. The Zodiac is also divided into 27 equal divisions and further sub-divisions based on this, such as  $27 \times 4 = 108$ . The most important is the division into 108 which is common to both and it is this that figures largely in the comparison of horoscopes. For purposes of comparison of horoscopes both schemes of division have been utilised from time immemorial.

To minds that are too dense to appreciate the subtle influence of planets in human affairs the practice of comparing horoscopes before matrimony would appear absurd. Still it has a long tradition behind it and even to-day it is being done by many and the number of those who do appears to be on the increase.

Tradition is strong every where especially in India where evolution is not considered quick enough for our ruling powers. Widow Remarriage Act was enacted long ago but how many widow remarriages have been enacted since? It is too

early to judge how far enactments enabling Sagotra marriages, divorces etc, will alter the face of our society and how long it will take. Though progress down hill is quicker the brake of tradition may be expected to check its speed and it may yet take a long time before India becomes a complete replica of the West in its social and religious life. Till then perhaps use for such a book as this may be found. Who knows? Fashion may again swing back to the practice of comparison of horoscopes or its utility may be sufficiently established in the West to be considered as a necessary preliminary to matrimony. Then we may expect that it may be enforced by the State here also, and legislation passed to that effect or constitution amended, if necessary.

The technique of comparison of horoscopes is also useful for considering the suitability of two persons joining and doing business as partners and for many other purposes as well. However much social and religious customs and practices may be altered from time to time to suit the changing moods of politicians business will be always business and if present trends are an indication the number of business men who resort to astrology for business purposes will increase more and more. In 'How to know your Future' by Adrienne Arden Astrological contributor to the News of the World in Chapter I says "Let me tell you about a motor-car dealer who several years before the war, when cars were plentiful and sales were difficult had this system worked out for a week ahead at a time



and given to every salesman on his staff. Before seeking an interview with a prospective buyer, the salesman consulted the chart and selected the most propitious time for an appointment. At first they joked about it and did it only because it was an instruction. Presently however they found it worked."

The above book expounds another branch of Electional Astrology. 'Choice of the hour to do business.

Every day new forces are harnessed by scientists for the service of man, and it is to be hoped that, ere long astrology will also be recognised as the science that it is and its guidance sought by an ever increasing number of persons in all groups and walks of life, or will the march of science dispense with the art of astrology altogether in the matter of selection of partners for matrimony or business? For, news is just to hand that scientists have built an apparatus which can point the way to happy marriage or successful business and this apparatus was described before a meeting of the British Association for the advancement of Science by Dr W Gray Walter, Director of a Neurological Institute in Bristol.

'The apparatus consists of twin machines nicknamed Topsy and Annie which electrically record brain activity and as a result can show which men and women are best suited to each other or people likely to collaborate successfully in business.

By employing the apparatus we have already

evidence to show that certain types of people have an affinity to one another and that they get on well and might get off. I mention this for the first time at this meeting but we do not intend to use it as a kind of marriage guidance set up". There is some comfort in the last sentence for the astrologer.

Yet this writer entertains a fond hope that Astrology will never be dispensed with in this or any other field of human activity and a strict adherence to astrological tenets would be the panacea for the present day ills, social, economic even political. Or will it prove to be the empty dream of a nameless wanderer in regions of higher space with four dimensional vistas for his visions ploughing a lone furrow in unfamiliar fields? Futur\* alone can tell

## INTRODUCTION

It is not definitely known how Astrology had its origin and when. If clairvoyant evidence is acceptable it was far back in the B. C.'s thousands and tens of thousands of years before.

But from the beginning the purpose of Astrology seems to have been conceived of as being as much preventive as predictive as enabling one to prevent what should befall otherwise as revealed by the directional influences, especially evil, by (i) Shantis (expiatory measures) (ii) by Election. From this to attempt to improve upon what is in store for good is only another step. If one has a journey to perform one can ascertain before hand whether it is going to be a success or failure either from the directions in force at the time or by a horary question. At the same time rules are given for choosing a propitious moment for starting on the journey to make of it a success. There is no conflict. The result will be according to strength. The stronger will prevail. It follows that if directions are favourable and a good time also is chosen, the results will be much greater than otherwise. These rules existing side by side in all astrological treatises are sufficient to refute the suggestion that astrology is necessarily fatalistic in its import.

What is said to be true for a journey or a business project will hold good in respect of the matrimonial adventure also. Therefore harmony in married life is sought to be secured by an examination and comparison of the horoscopes of the two who contemplate matrimony, and in India at any rate, the practice of comparing horoscopes before matrimony dates back to the earliest times and those who do not do so even now constitute the exception rather than the rule.

This comparison of horoscopes which comes under the electional branch of Astrology though more important than the predictive side has not received the attention it deserves from the investigators and research workers in the field. While elaborate treatises exist in great number on Predictive Astrology the literature available on this subject is comparatively negligible, notably in the matter of comparison of horoscopes for matrimony, what is being done in the matter of comparison is to refer to the vernacular almanacs which contain a list of the Kootams of Agreement. The almanacs contain other items of agreement as well, but these are not generally utilised in this comparison such as longevity, balance of dosham and so on. Even in some simple matters not all the almanacs are in uniformity and many of them contain errors and these are being consulted not only for fixing dates of marriages ceremonies, festivals, sacred days etc, but also for commencing business and for comparing horoscopes for matrimony.

Because of this and a lot of other contributory causes, the practice of comparing horoscopes for matrimony has of late degenerated into an empty formality. In most cases the assistance of astrologers is also sought but it is done in a manner that is capable of much improvement, to say the least. A pronouncement on this question of agreement is considered as a service that should be done free by the family astrologer if there is one or even by the professional astrologer. It is not an uncommon practice to thrust a male horoscope along with a dozen or so female horoscopes or vice versa under the nose of anybody who has some pretensions to a knowledge of astrology and ask him to select the best in the group and the person consulted is expected to give the opinion then and there, and usually a selection is made. To make things doubly sure, this selection is submitted to another astrologer for 'approval'. But this more often results in "disapproval" as he in turn goes over the file and selects another one as the best. Then a round is made of all the other astrologers available for free consultation. The result is more disapprovals and more confusion. The same things go on the other side also and the astrologer of the other party selects one as passable and a communication is received that they are found to agree and is willing for an alliance provided certain other conditions are fulfilled. Now it is recollected that some one of the astrologers consulted on this side had chosen this one, and he after all was the best of the lot. He even

suggested that it was this one that will be ultimately settled! At this stage Astrology halts and Mammon takes the lead and the alliance is finished or not according to his dictates. Some day marriage is celebrated and if some go wrong, there is always the consolation that marriages are made in Heaven and it was fated to be so!

Anyway the astrologers consulted free escape the blame. They did the best under the circumstances! But it is our business to point out they can do better. The party or parent whose minimum estimate for the expenses of the contemplated marriage is a sum of five digits would not be willing to part with one pie to the astrologer whose guidance he seeks to secure the happiness of the couple to be united in matrimony. *What is the duty of the Astrologer in such cases?* He is asked by the party to shoulder a heavy responsibility. It is open to him to take it on or refuse it. But if he takes on the duty, he should discharge it properly and devote his entire attention to all the necessary aspects and then only give his opinion. He should not deal with it in a perfunctory manner and take comfort in the thought 'The party asked for it.' It will not do simply to take the asterism of the girl and boy and do some fingerwork and give a verdict on the compatibility or otherwise of the horoscopes. The matter is far more elaborate and complicated than usually imagined or given credence to. Formerly Ashtadasa Porutham (16 kinds of Agreement) was the rule. Now it is only ten. The Rasi charts

alone go round in a large majority of cases. This is not at all sufficient. The Bhava and Navamsa charts are also necessary. One more important chart is uniformly left out, namely the asterism chart. And all these have got to be correct! Having had occasion to test the horoscopes that are handled about, 50% of them had been found to be inaccurately cast in some material particular or other. Of these the bhava chart is a bug-bear to many of the ordinary astrologers who are usually consulted for "Agreement". I have an experience to cite in this respect. A party came to consult me in the usual manner for a comparison and it was on the point of Kuja Dosha I was called upon to give my opinion. Referring to the Rasi and Navamsa positions a doubt arose in my mind as to whether Mars was in the 7th or 6th house and I asked him to have that point verified by some one of the astrologers he had consulted previously. He returned next day saying that none of them could compute a bhava chart!

The rules in our classics and text books relate only to Bhava positions except perhaps in Jaimini Astrology and without the Bhava chart it would be practically impossible to effect a comparison satisfactorily.

My object in this booklet is to specify what all materials should be available before a consultation is begun and place all the rules of agreement in some sort of order, resolving differences where they exist and reconciling

## CHAPTER I

### CHOICE OF ZODIAC

Readers should be aware that there are two Zodiacs and the rules contained here for purposes of agreement between any two horoscopes are referable only to the Hindu Sidereal Zodiac and not the Tropical Zodiac of the West. Since this book is written for the West as well as the East we think it is our duty to point out this fact at the outset. Western students therefore should apply these rules to the Fixed Zodiac of the Constellations which can be obtained by deducting the Ayanamsa from the tropical longitudes of planets and cusps of houses. A table for computing the correct Ayanamsa is given in the Appendix.

For the benefit of those who may have some lingering doubts, I here reproduce the observations of Sepharial who was a pioneer in many branches of Astrological lore in the West. "The precession of the equinoxes produces an ever varying relationship between the constellations and the Fixed Zodiac and eventually become obsolete or at least subject to revision. Not so the natures which are attributed to specific degrees of the Fixed Zodiac such as we have in the present work\* and others

---

\* Degrees of Zodiac Symbolised



that the formation of the planetary system was not an exceptional event but one that must have taken place in the formation of practically all of the stars. . . and if as it appears each star possesses a system of planets there must be millions of planets within our galaxy alone, the physical conditions on which are almost identical with those in our Earth".\* According to the former theory, planetary systems should be extremely rare events. It is also now well known that Sun along with the other stars of the Milky Way makes a circuit round the centre of the system at a rate that is not the same for all the stars of the Milky way. Therefore even such a supposition that the centre of the solar system was influenced by the stellar system becomes untenable though not altogether excluded. At least the case for the Fixed Zodiac is bettered




---

\* George Gamow Macrocosm P. 85

## CHAPTER II

### DATA AND MATERIALS

Every body knows that it is the horoscopes that have to be compared to judge if there is agreement between them. But the term "horoscope" itself is understood variably. To most here, it is a rectangle with twelve divisions and some symbols noted in some of these as also the asterism occupied by the Moon with the balance of planetary period noted therein. In some cases two rectangles are given side by side one being the Rasi and the other Navamsa.

The above represents only a very small part of what the horoscope really is. Even in this attenuated variety differences are not uncommon and the spectacle of a note say, "Mercury in Leo according to Drik" is not at all rare. For a mathematical problem there cannot be two correct answers. The casting of horoscope is but a mathematical problem. No such problem arises in Western Astrology as they adopt the Tropical Longitudes which can be correctly computed from the Nautical Almanac. It is only when these longitudes are to be reduced to the Sidereal values by deducting the Ayanamsa therefor, that difference arises because the length of the arc known as Ayanamsa is different according to different schools.

This matter has to be settled first. Otherwise there is no use proceeding further. Some say this controversy will be settled to the satisfaction of all parties in the near future. But we cannot wait till then. There is a satisfactory measure of agreement as to the date when the two Epochs coincided. Cyril Fagan in the West and Indian astronomers like Lahiri, Narayan Rao are practically agreed as regards this date. They are also agreed as to the rate of retrogression of the V E. But Cyril Fagan begins at a point in his Zodiac according to which there is a difference of one degree between his values and those of the Indian astronomers. By adhering to the ayanamsa value of Lahiri which is in conformity with Drik Siddhantam we will cut the Gordian knot. Many Indian astrologers of note adopt these values and find them correct in their day to day practice. Therefore we will follow Lahiri's Ephemerides. Once this is settled the accuracy of the Rasi Navamsa and other varga charts are assured and there will be a common basis for the comparison of horoscopes.

When the rising degree is calculated either according to Western methods and the ayanamsa deducted therefrom or whether it is calculated with Lahiri's ephemeris and his table of Ascendants the result will nearly be the same. Next the question of houses (Bhava) arises. In the West there are a dozen methods of house-division and it is not yet settled which gives the best results. As regards this at any rate, there is no controversy in

Figure 1

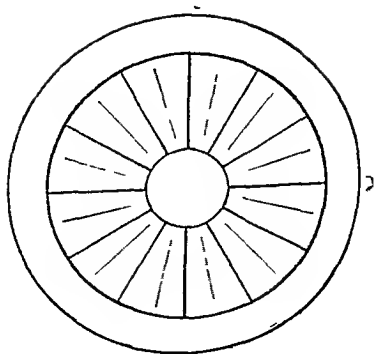


Figure 2

κ	τ	ϑ	π
≡	RASI		ο
ψ			ρ
ι	η	ς	κ

κ	τ	ϑ	π
≡	BHAVA		ο
ψ			ρ
ι	η	ς	κ

κ	τ	ϑ	π
≡	NAVAMSA		ο
ψ			ρ
ι	η	ς	κ

Comparison Horoscopy takes into account also the division of the Zodiac into 27 equal parts. Each division is known by name as in the case of the 12 divisions and every Hindu has it by rote from childhood. At any rate it was so till recently. Nor is it necessary to know the names now. They may be used by reference to their numbers from 1 to 27. They are divided into 3 sections of nine each each one of the nine planets in the order  $\text{☿} \text{♀} \text{☾} \text{♂} \text{♂} \text{♂} \text{♂} \text{♂} \text{♂} \text{♂}$  rules each one of these nine divisions. It is sufficient if this is known for purposes of Comparison Astrology.

There is some reason for surmising that this division is antecedant to the twelvefold division. The ancients seem to have been proficient in subdividing even a degree of the Zodiac into fractions. Each asterism division represents  $13^{\circ} 20'$  of Zodiacal space. It is this division that is almost exclusively employed in Nadi Astrology which gives more precise answers in some respects to horoscopolical problems than the sign division horoscopy provides.

Sepharia the reputed scholar of the West who first interpreted the system of Udu Dasas to the West says\* ' Among the many methods by which the student of astrological science has endeavoured to revive and enlarge his knowledge of sidereal influences his study of the special attributes or qualities attaching to the various degrees the Zodiac is perhaps the most important

---

\* Degrees of the Zodiac symbolised

In India this particular line of research has long since been carried out to a condition bordering on perfection. It is to be found embodied in the famous Nadi granthas such as the Sukra Nadi and others of equal repute. In these kadjans which consist of original or copied writing executed on palmyra leaves by the stylus the influence and nature of the various degrees are given for every tenth part of a degree or six minutes of space measured on the ecliptic.

In the West, however, the subject has not received the same amount of study, nor has it reached the same degree of perfection.

It was years ago that Sepharial wrote this but astrologers now are not content with dictums embodied in works such as those by Ptolemy and others derived from Ptolemy's statements and made mention of in modern texts for purposes of comparison. A series of articles on comparing charts have appeared in 'Horoscope' by Elizabeth Archer which treat this subject in an elaborate manner. She points out that the basic personality types as indicated in each house series (angular, succedent, cadent) is the starting point in comparing one chart with another. 'getting a first impression a profile of what seem to be the out standing personality traits reactions and needs of each individual involved. The next step is to correlate the findings from the standpoint of general compatibility between the personality types shown, only if the indications

are promising, further analysis is to proceed by the use of the other indications of harmonious interchange between charts. The usual Sun sign relationships are considered to be excellent secondary indications. Some original views regarding Sun Moon interchanges are also given along with interchange between such pairs as between Venus and Mars and Mercury and Jupiter. The more slow moving planets, Saturn, Uranus, Neptune & Pluto are considered as exerting no real determining factor on compatibility. When we come to the Hindu methods of comparison we will see that comparison was laid down on almost identical lines with an insight at which we can but wonder now-a-days.

Comparison of Horoscopes before marriage would prevent many mistakes in marriage and linking unsuitable partners and thus doing away with separation, divorce and deceptions. In any comparison certain preliminary qualifications are insisted upon to save time and trouble.

---



## CHAPTER III

### PRELIMINARY JUDGEMENT

To choose the most suitable horoscope from a large number is like deciding in a competition and the task of comparison of horoscopes comes at a stage later after a first selection of the horoscopes to be compared has been made. This means elimination of such horoscopes as are not good enough for a comparison on preliminary grounds and the grounds for such a rejection can be grouped under three heads (i) Longevity (ii) Yogas (iii) Directional Influences

#### (i) Longevity :

This of course is all important. Take for instance the ordinary case of choosing a partner for business. If there are indications in the proposed partner's horoscope that he or she will not survive long there is no use in starting a business with such a partner. The same considerations prevail in the choice of a partner for matrimony but here the matter is much more important, as any mistake may prove well nigh irremediable. Yet this examination is done quite perfunctorily and without any idea of the gravity of the issues involved. It is agreed that the task is not easy and cannot be done all in a hurry. It is the very

reason why a hurried examination is to be deplored and it is incumbent on the astrologer to see if each of the horoscopes submitted to him have got the prospects of a fairly long life before them, and this can be done in all cases by the expert quite satisfactorily, as in Hindu Astrology methods are available by which this can be done. Knowledge and experience of course is necessary. The whole subject cannot be dealt with here and a separate booklet 'How to judge longevity' will be issued in due course. Meanwhile it is possible to give some elementary guidance. Longevity has to be judged from the entire horoscope. The strength of Lagna and Lord of Lagna are primary factors. Benefics especially Jupiter, in angles, confer a fairly long life, also malefics in 3, 6 & 11th houses. Affliction always reduces the prospects and in considering affliction in addition to the orthodox aspects, connection as between planets is also to be taken into account, this connection exists when any two planets are in angles trine or in exchange with each other. In Hindu Astrology when Saturn is in Libra and Mars is in Cancer they are said to aspect each other but not vice versa. But here this also should be taken into account. It is not always safe to rely exclusively on yogas for long life, or on formulae alone but confirmation should be sought for one by the other and both with the general strength of the horoscope, as thereby chances of a wrong conclusion may well be eliminated.

## (li) Yogas :

By this term it is meant generally "Combinations for prosperity," though the term itself is neutral and is applicable to both good and bad combinations. Resort is had to a consideration of these, as yogas when correctly interpreted, give a clue to the prosperity or otherwise of the native. There are certain well recognised yogas which are easy to identify in a horoscope such as Raja Yogas, Gaja Kesari, Adhi Yogas, Panchamahapurusha Yogas, Srinatha Yoga Parijata and Sunaphadi Yogas but unless the equally well recognised Yogas that render them ineffective are also taken into account disappointment is likely to result. These are too numerous to be mentioned here but it is as well to remember that Raja Yogas which result from a combination of lords of Kendras and Konas will not prove effective when the two planets though in the same sign are really in 2nd and 12th from each other because of the distance between them or 6th and 8th when they happen to aspect each other, similarly in Gaja Kesari yoga Moon and Jupiter should be within the orbs of a Conjunction or a square or opposition aspect between them for the yoga to be effective. Too much reliance should not be placed on Adhi yoga if it is not formed by Mercury in 6 Jupiter in 7, and Venus in 8th from Moon or Lagna without combustion or malefic conjunctions and aspects, nor in Panchamaha Purusha Yogas if

Sun and Moon are powerless in the horoscope. Sunaphadi Yogas will not function if Moon is waning. Even when none of these delimiting factors are present it should be seen that the planets possess residential strength to give of their best i.e. planets should not be too far away from the cusps nor near the junction point of Bhavas as their strength only is in proportion to their nearness to the centre. All this won't take time with a properly constructed horoscope on hand not even such time as takes to describe them.

### (iii) Directional Influences :

Wherever the Udu Dasa System of directions is known and practised it should be quite easy to estimate the directional influences for an entire life time at a glance. Planets that form good and bad yogas give their effects only during their periods and sub-periods. It can be easily seen whether such facilities are available for the horoscopes in question. Suppose Adhiyoga is present but the native begins his life with about 10 years of Venus period to run  $10+6+10+7+18=51$  years will pass before the period of Jupiter is due when the yoga will begin to function and then only 19 years of Saturn and then 17 years of Mercury.

All these above considerations apply to both male and female horoscopes alike. But there are certain peculiar features appertaining to male and female horoscopes as such that deserve notice and

are also generally looked to, such as Kalatra Dosha (For male) and Mangalya (for female).

### MALE. (Kalatra Dosha)

When the suitability of a male horoscope is considered with a view to alliance in matrimony, Kalatra Dosham is an important feature demanding attention. There are any number of combinations and afflictions that confer plurality of wives in a male horoscope described in the Texts. Obviously all of them cannot be cited here as that will fill a volume by itself. But general principles by which this matter can be determined and which have stood the test of experience are given here. Double bodied signs on the cusp of the 7th house with Sun, Moon or Venus posited there and heavily afflicted by malefics notably by Mars is a sure indication for more than one wife. In considering affliction squares and quineunx along with opposition etc should also be included. Jupiter who is a benefic does not always confer immunity in this respect when he rules angles and is afflicted and has connection with 7th house, he is as much to be feared as any malefic. When Venus occupies 7th house and is afflicted by conjunction with malefics more than one wife may be predicted. When ruler of 7th is conjoined with rulers of 6, 8, 11, & 12th houses it is to be taken as a likely combination for plurality of wives.

The plurality of husbands for a woman has not been considered in the texts as divorces were non-existent and widow remarriage was not permitted

### FEMALE (Mangalya)

Similarly when the suitability of a female horoscope is considered examination as to the probable duration of coverture should be made. Mangalya is a term that signifies the status of a married woman. Both 7th and 8th houses should be judged for this. If these are free from heavy afflictions the period of Mangalya will be fairly long. A particularly evil combination is the presence of Rahu in 7th along with malefics like Sun, Mars, and Saturn or when aspected by the ruler of the 8th house. Early widowhood is also likely to be caused if 12th house is occupied by lords of 7th and 8th houses. The aspects of benefics like those of true aspects of Jupiter will greatly reduce the severity of the affliction. It should be seen that the aspect is close and not merely by sign.

Another ground for the rejection of a female horoscope that has come into prominence because of some investigations made on the basis of a dictum found in Phala Deepika is that if in the girl's horoscope the rulers of the first and seventh houses are quincunx or semisextile, the married state will be marred by quarrels and separation. In an investigation of fifty consecutive cases

reported in American Astrology it was found that in ten, there were no differences at all and ten others were 'mild' cases. In the remaining thirty cases in which alone this combination was present two alone were free of trouble. In the other 28 cases, there were sharp conflicts, serious differences and desperate situations in the married state.

## CHAPTER IV

### BASIC AFFINITIES..(WESTERN ASTROLOGY)

#### General

Western Astrology is mainly concerned with the twelfold division of the Zodiac and the subtleties of the asterism division into 27 are not found there. Affinity as between any two horoscopes as in other matters is therefore based almost exclusively on the sign positions of the planets.

Ptolemy is the earliest authority who lays down the rules in this regard which Simonite copies almost verbatim in less archaic language. "Observe the Sun, Moon, the Part of Fortune and the Ascendant, should all this be in the same sign or in mutual reception or the two ascendants be in the same sign then there will be fixed and indissoluble friendship. If the above significators be in good aspect with the significator, in the other nativity then there will be minor friendship or mere acquaintanceship.

Sol in the place of any planet in another's nativity makes friendship for honesty, honour, Jupiter for utility, Venus for pleasure. Moon according to the convenience of her nature as she may be affected with other planets. Venus in one where



the Moon is with the other nativity sure and lasting friendship. The greatest sympathies that can exist in two nativities is by having Jupiter or Venus upon the place of the Sun, Moon, Part of Fortune or ascendant in each other, and the luminaries of the latter upon the Fortunes of the former. They do not long agree whose sign ascending is the same sign as the 12th 6th 8th of the other. The last sentence may well be a quotation from one of the Hindu texts. With slight variations this is the theme in all the more modern text books on the subject. The principle is that prime importance is attached to the position of luminaries in both horoscopes. Secondly the benefics come in and then the other planets, If these are in conjunction, sextile, trine, there is affinity but if square or opposite it is enmity. The greater the number of harmonious aspects the greater the affinity. If squares and oppositions predominate it is an indication of discord. It is better that Mars in one horoscope is not in any way related to Saturn or Uranus in the other. Trines are good but not grand trine

## Elements

So far no significance has been attributed to the signs and their nature which is a vital factor and the above principles alone have been reproduced in nearly all the text books on the subject.

The triplicity and quadruplicity divisions of the Zodiac should also be taken into consideration

and this matter is being given more and more importance in the West. We will later on see that this feature is the basis of most of the rules designed to secure harmony in the married state between the couple. The Triplcity division of the Zodiac divides the Zodiac into three sections of 4 signs each, Fire, Earth, Air, Water repeated thrice over to complete the circle. A horoscope in which the fiery element is predominant because a large number of planets occupy fiery signs is ill matched with another horoscope in which the watery element figures likewise. But the Fiery Element generally agrees well with Fiery and Airy signs, and watery signs with the watery and earthy Element. But with regard to quadruplicity division of the Zodiac the above principle is somewhat differently applied. It is considered here that the opposites are better attracted to each other and match well. Horoscopes with the predominance of the cardinal quality (movable signs) are suitable to the fixed quality group and vice versa but common signs go with common signs only, where each can find in the other what is lacking in himself or herself.

It would appear that this question of compatibility of horoscopes is being fully investigated in the West and more elaborate examination than has been in vogue in the past is being made on the basis above suggested. Though not fully conversant with the current literature of the West I find that the signs and houses are given precedence in such matters in a

series of articles by Elizabeth Archer contributed to "Horoscope" who begins the last article thus "The first two articles of this series have dealt with the basic personality types as indicated in each house series (Angular, Succedent, Cadent) As an analyst, this is your starting point in comparison of one chart with another-getting a first impression, a profile of what seem to be the outstanding personality traits, reactions and needs of each individual involved. Your next step is to correlate your findings from the standpoint of general compatibility between the personality types shown"

This article can be considered as opening a new line of thought in the method of judging compatibility in the West where in it approximates more to the traditional methods employed in Hindu Astrology from the very earliest times Sun sign relationship is given only a secondary place. The statement 'one might even see where there could be even less natural attraction between Sun signs (less than square opposition etc) which are in semi sextile or quincunx aspect to one another' is only Shastasha and Dwirwadasa discord that should be quite familiar to Hindu students. The conjunction of male Moon and female Sun usually regarded as the best bond between any two horoscopes is discredited "If other things look favourable between charts this can support the indications. If the reverse it can simply add to disharmony" "Venus Mars interchanges"—much of its potency is stated to be

exaggerated "A more accurate yard-stick of attraction and possibly physical compatibility is the similarity of polarity, triplicity, and type of aspects of both Mars and Venus in each chart. Similarly with regard to Mercury—Jupiter. The other planets are considered to move so slowly that in themselves they exert no real determining effect on compatibility." With this remark as well as the one where it is stated that the relationship between Moon Signs themselves would seem to be of minor importance, the Hindu Astrologer is bound to disagree, as the rules of judgement as to compatibility is based mostly on Moon signs in Hindu Astrology as will be seen later

---

## CHAPTER V

### HINDU METHODS

Elaborate rules have been laid down in Hindu Astrology for the comparison of horoscopes for any purpose whatever but principally for matrimony to ensure a happy married state and these are set out in almost all the treatises devoted to Astrology. It is a regular item featured in all the vernacular almanacs in India prepared for each year and sold for a few pence. This is because greatest importance was attached to matrimony, it being considered as one of the principal sacraments. It was fraught with the greatest significance for the female as she had no right of re-marriage in those days after the death of her spouse and divorce was unknown in the sense that either party could re-marry after a divorce. Hence comparison of horoscopes was a regular feature and the best available astrological guidance was sought and obtained before a marriage was celebrated, or consummated. No wonder therefore that the science and art of comparison was developed to a high degree of perfection.

But it cannot be said that at the present day in India such an examination is made as can be considered satisfactory from an astrological point

of view. Some comparison is done no doubt, but done perfunctorily and without an idea of the real points to be compared. Vital considerations are neglected and emphasis is laid on features that are not so very necessary. Different views have arisen and important differences exist as between them. Individual astrologers adopt a methodology of their own which is not in conformity with that of others.

Herein an attempt is made (i) To collect and classify existing rules on the subject under appropriate headings. (ii) To resolve differences where such exist. (iii) Outline a rational method by which this comparison of horoscopes can be effected with minimum trouble.

The rules for comparison of Horoscopes come under two main groups

- A Rules based on the sign division of the Zodiac
- B Rules based on the asterism division of the Zodiac

'A' group is divisible into two classes

I Where the horoscope as a whole is taken up for comparison

II Where the comparison is done with the Janma Rasi alone (i.e.) the sign occupied by Moon at birth. The object of both the classes in

the 'A' group is to secure a balance of the benefic and malefic elements with regard to both horoscopes called "Balance of Dosham" so that it is possible to avoid mishaps that are liable to be caused by one affecting the other adversely by reason of one horoscope harboring a greater malefic content than the other.

---

## CHAPTER VI

### RULES BASED ON SIGN DIVISION

The horoscopes are judged with a view to ascertain the malefic content in each and secure a balance between the two. This is done in one of two ways —

(i) By judging each horoscope on its own merits and appraising the malefic content and then applying the rules as to agreement (ii) by judging the malefic content in one horoscope in relation to the location of malefics in the other horoscope and applying the rules that are relevant thereto

(i) **INTRINSIC MALEFIC CONTENT OF A HOROSCOPE** — The malefics that are considered in this connection are Sun, Mars, Saturn, Rahu (♄) Kethu (♋) and the houses occupied by them in relation to Ascendant, Moon and Venus. A numerical value of the malevolence of each of these planets when they occupy certain houses (1,2,4,7,8 & 12) in relation to the above three centres is given in the subjoined table. In the values given the mitigation of their malefic nature according to their sign position is also taken into account



# DIAGRAM

Houses	Planets	Deb- ility	V. Ini- mical	Ini	Exalt	Moola- trikona	Own Neutral	Friend	V Fric- ndly
8	Mars	192	180	168	144	108	96	48	36
	Saturn Rahu & Kethu	128	120	112	96	72	64	32	24
1	Sun	64	60	56	48	36	32	16	12
12	Mars	48	45	42	36	27	24	12	9
	Saturn Rahu & Kethu	32	30	28	24	18	16	8	6
2	Sun	16	15	14	12	9	8	4	3

From Ascendant, Moon, or Venus

Actual calculation of the malefic contents will be rendered much easier if the horoscopes are cast in the Western fashion as houses occupied by the malefics as from the ascendant can be seen at a glance and the houses occupied by them as from Moon and Venus can also be gleaned by a reference to a Table of Houses for the latitude in question with the longitude of Moon and Venus as rising degrees. Otherwise, two more sets of horoscopes showing the bhava positions will have to be prepared.

#### TABLE (Vide P 41)

Assess the malefic value of each planet separately according to the above table and make a total for each horoscope separately. An alliance between any two horoscopes can be made if the total of both horoscopes are equal or even if the figure in the female horoscope is three-fourths of the male. This is the best form of agreement. Agreement is deemed secondary if the figure in the female horoscope is one-half of that of the male. There is no compatibility if the female horoscope shows a figure which is less than half that of the male or if it exceeds that of the male —

In actual working the task will not be so difficult or so elaborate as it seems to be at first sight and after working a few examples it will be seen that they are not at all difficult.

(ii) MALEFIC CONTENT IN RELATION TO THE OTHER HOROSCOPE — Examine if Sun, Mars,

Saturn, Rahu, and Kethu in one horoscope are in 1, 2, 4, 7, 8, or 12 houses from the Lagna or Moon or Venus of the other, and if found in any of these houses assess their malefic value in figures for each planet. The method of assessing agreement according to this item is not by comparing the totals but to see that in the case of each individual planet, the figures are not high when compared to that of the other horoscope and the disparity is not great. The consequences of disparity are stated to be as follows

If there is considerable disparity, in cases where the malefic or malefics occupy —

1st house	Manifold difficulties in life
2nd house	Poverty
4th house	Lack of happiness
7th house	Death of either partner
8th house	If higher in female she will be affected adversely and vice versa

When a friend of mine read this part of the M S S before it was sent to the printer asked me "Why are you making the simple task of comparison of horoscopes into such a complicated matter?" my reply was and is (1) The task of comparison of horoscopes is not simple (2) I am not making it complicated because I did not invent these rules but have only collected them from extant authentic sources (3) As a matter of

fact this part of the work is not complicated as it involves only mere calculations and is more or less of a routine nature and may be called tedious. The availability of Table of Houses at the present time greatly adds to the ease of working them, the task for the ancients who made these rules and who had no such tables should indeed have been prodigious. One can well understand why these rules as to agreement fell into disfavour.

To make a correct estimate of the malefic values in figures as per above table some of the terms used therein may have to be explained. No doubt all of them are familiar to those who are acquainted with Hindu Astrology. But they are not always applied correctly, (e.g.) Moola Trikona of planets —

### Moola Trikona

This is a position of strength for a planet where benefics become more benefic and malefics become less malefic in their nature. In the case of malefics Sun, Mars, and Saturn the Moola Trikona signs are Leo, Aries, and Aquarius respectively, signs of which they are already rulers. But the original sources from Parasara downwards make it clear that it is not the whole sign that is Moola Trikona but only a certain area in each of the above signs. In Leo Sun gets Moola Trikona strength only from 1 to 20 degrees, for Mars it is 1 to 12 degrees in Aries, and for Saturn 1 to 20 degrees of Aquarius. Though there is some difference of opinion among the

authorities as regards the degrees that are Moola Trikona in the case of other planets, there is unanimity with regard to the above planets. But even modern text books on Hindu Astrology mention the whole sign as being Moola Trikon. Therefore this distinction has to be borne in mind when computing the values as per table given below. The exaltation etc., of the planets are well known but as some differences exist with regard to Rahu and Kethu, it is given here

	Rahu	Kethu
Exaltation	Taurus	Scorpio
Moolatrikona	Gemini	Sagittarius
Own sign	Virgo	Pisces
Debility	Scorpio	Taurus

### Friendliness and Enmity among planets

This is quite a common concept in Hindu Astrology but practically unknown in the West. This is a classification apart from that into benefics & malefics. Saturn is a malefic and Venus a benefic. Yet these two are said to be friends. Venus in conjunction with or aspected by Saturn is said to be afflicted according to both schools. But in Hindu Astrology Venus in a sign of Saturn or vice versa is considered highly beneficial for the advancement of the affairs of the house in which each is located. In the interpretation of houses this is a basic principle. Exaltation, Moola Trikona etc. indicate the power of a planet. Friendliness or otherwise indicate the

harmony between any two planets. The two notions are different. Some research has been done in Western Astrology by the Church of Light astrologers in U S by E. Benjamine and W M Drake in natal, directional and horary Astrology and published in the Astrodyne Manual by E Benjamine. Further researches by W M Drake in reference to the Horary branch have been made and I believe are awaiting publication. Numerical assessment of Harmodynes and Discordynes are made much in the manner of appraising the malefic content of the planets in a horoscope dealt with in this book before.

\* In Hindu Astrology the friendliness and enmity as between any two planets is determined by the rule of Satyacharya according to which a planet's friends are the lords of 2nd, 4th, 5th, 8th, 9th, and 12th houses from their Moolatrikona sign as well as the lord of the Exaltation sign of such planet provided they do not conflict with the lords of remaining houses, that is, the lords of the remaining signs are the enemies of a planet provided there is no conflict with lords of the seven houses referred to above. Anyhow we have been spared the trouble of applying the above doctrine of Satyacharya as Varaha Mihira has worked it out and given us the results.

The writer's surmise as to the origin of friendliness and enmity as between planets is that it was derived from the Triplicity Division of the Zodiac — Fire, Earth, Air and Water Planets.

that rule Fire and Water are friends *inter se* and inimical to the planets that rule Earth and Air. Thus Mars and Jupiter are friends; Venus and Saturn are friends; whereas Mercury and Jupiter are enemies; Sun and Saturn are enemies, Mercury and Moon are enemies, Venus on one hand, and Sun and Moon on the other are enemies. It is better in these matters to follow well established traditional practice and proceed with the matter as worked out by Varaha Mihira.

The dictum of Satyacharya has been worked out by Varaha Mihira and this is generally followed by all others. The table sets out this relationship.

Planet	Friend	Neutral	Enemy
Sun	Rest	Mercury	Saturn, Venus
Moon	Sun & Mercury	Rest	Nil
Mercury	Sun & Venus	Rest Mars &	Moon
Venus	Mercury & Saturn	Jupiter	Rest
Mars	Sun, Moon Jupiter	Venus & Saturn	Mercury
Jupiter	Rest	Saturn	Mercury & Venus
Saturn	Venus & Mercury	Jupiter	Rest

Some difficulty arises with regard to Rahu and Kethu as these are not referred to by Varaha

Mihira and there are differences of opinion among the authorities. The following have been evolved after much consideration

Planet	Friend	Neutral	Enemy
Rahu	Saturn Venus & Mercury	Kethu	Rest
Ketu	Mars & Jupiter	Rahu	Rest

This is the permanent basis for friendship or enmity etc. There is an additional feature to be taken into account which will define their relationship more accurately as very friendly or very inimical, this being derived from their respective location with regard to each other in a horoscope. A planet that is in 2, 3, 4, 10, 11, and 12 from another planet is his temporary friend. Planets situated otherwise are temporary enemies. The temporary friendship if present in addition to permanent friendship makes both planets very friendly to each other. If temporary enmity is superadded to permanent enmity it will make them very inimical to each other. A neutral planet may thus be rendered friendly or inimical to another according to the location from that planet or, a permanent friend or enemy may in turn be rendered neutral.

### Kuja Dosham

This is the proper place to make a few observations on Kuja Dosham. This figures prominently in the comparison of horoscopes for matrimony



etc at present, especially in South India this is considered as a separate item in which balance of dosham should be present for a proper alliance even though other items of agreement may be present or not. That is if Mars is in 2, 4, 7, 8, or 12 houses from Lagna, Moon or Venus in one horoscope Mars should also occupy one of these houses in the other horoscope also, of these 7, and 8, are considered more malefic than 2, 4, 12 and balance is sought on the basis of this ground also. The consequence is that in case Mars is present in any one of the above houses in a horoscope it is difficult to obtain a horoscope to match it properly and considerable hardship is caused thereby without any proper justification for it. Mars Dosham is one of the elements that go to make up the malefic content of a horoscope and it may be seen that the figures for Mars are the highest for any planet. So its special malevolence in matters of agreement has been duly recognised and provided for and the requirement that there should be balance having regard to the item separately as above has no real basis.

True there is a verse in Deva Kerala that lays down this rule but there are also exceptions which are not at all taken into consideration and these are —

- (1) If Mars occupies second house in signs ruled by Jupiter
- (2) If Mars occupies fourth house in signs ruled by Mars

(3) If Mars occupies seventh house in signs ruled by Saturn

(4) If Mars occupies eighth house in signs ruled by Venus

There is no Dosham (malevolence) if Mars occupies Cancer or Leo, irrespective of what house is occupied by Mars. The evil effects attributed to lack of balance as to Kuja Dosham are said to be the premature death of the party for whom the Dosham is less. It need not be emphasized here that the death of either party cannot depend on this item alone and to judge this solely from the position of Mars is to attribute importance to this single feature out of all proportion to its true significance.

Here let me cite the opinion of two well known astrologers as to Kuja Dosham, Sri B V Raman says\* "It is unfortunate that throughout South India especially in the Tamil areas much is made of the so called Kuja Dosham and this bug bear has been the means of destroying the happiness of many families by preventing marriages otherwise very eligible and anxiously wished for. Under the heading "A note on Kuja Dosha" R. Gopalakrishna Rao says† "Among the various features to be considered in selecting horoscopes for marriage Kuja Dosham is one of the points to be noted. Now a days more weight is given to Kuja Dosham by people. Such undue

\* Electional Astrology P 93.

† Nadi Astrology Part III P 6

weight need not be given to such Dosham is one of the points to be noted. It is not such a malefic factor capable of affecting the matrimonial happiness or married life throughout the life to a great extent in all cases. When Kuja Dasa is enjoyed by a native in the middle life and if Kuja is void of this malefic effect or if Kuja Dasa passes off during early boyhood the evil effects of Dosha will not be felt later."

---

## CHAPTER VII

### COMPARISON ON THE BASIS OF MOON SIGN

The significance of the comparison of Moon sign of both horoscopes is not sufficiently recognised in Western Astrology. There it is more customary to compare the Moon sign of the male horoscope with the Sun sign of the female horoscope. But in Hindu astrology it is the Moon sign of both horoscopes that is almost exclusively taken into account and no comparison is considered complete unless agreement on this item is seen to be present.

This is judged under two separate heads

- (i) Sign occupied by Moon
- (ii) Rulers of the sign occupied by Moon

#### SIGN POSITION OF MOON

Moon may occupy the same sign in both horoscopes or occupy different signs

Where Moon occupies the same sign

Agreement is good only if (i) the asterisms occupied by Moon are different (ii) and the asterism occupied by Moon in the male horoscope *Precedes* the asterism occupied by Moon in the female horoscope

There are certain exceptions to this rule.

#### Male Asterism

Bharani  
Pushya  
Dhanishta

#### Female Asterism

Krithika  
Aslesha  
Satabhishak

In the above three cases, there is no agreement even though the above conditions are fulfilled.

Where Moon occupies different signs.

(i) The best form of agreement is where the Moon in one horoscope occupies the opposite sign in the other horoscope

NB —This item of agreement, if present, overrides the lack of agreement in respect of several other items such as Rajju, Vedha Gana etc, to be described later i.e., if the agreement on this item is present, it does not matter if the other items specified are not present

(ii) When Moon of the male horoscope occupies a sign that is 8, 9, 10, 11 & 12 from that of the female, the agreement is considered next best (count includes both signs) e.g., Female Moon Sign Taurus & Male moon sign is Sagittarius The count is 8 (not 7)

(iii) There is no agreement if the count yields 2, 3, 4, 5, or 6

## Exceptions

1 If Moon occupies an even sign in the female horoscope the occupation of second sign by Moon in the male horoscope is permitted

2 If Moon occupies an odd sign in the female, the occupation of 6th sign by Moon in the male horoscope is allowable

3 If the same planet is the ruler of the Moon sign in both horoscopes, there is no har

4 If the rulers of Moon signs in both horoscopes happen to be mutual friends also there is no har

The benefits of harmony as per this item are —

Female	Male	
7	7	Best for all purposes
8	6	Many children
9	5	Chastity
10	4	Mutual affection
11	3	Happiness
12	2	Good longevity

The evils of the lack of harmony under this item are as follows —

2	12	Premature death
3	11	Sorrows
4	10	Poverty or Enmity
5	9	Widowhood
6	8	Death of issue

## Vasya (Mutual Attraction)

Three grades of mutual attraction are recognised under this head. Agreement is first grade if the female Moon sign falls in the first column, and that of the male is found in the second column. If vice versa (i.e.) Male Moon sign falls in column I and the female Moon sign is found in column II the agreement is second rate. When both signs fall in either column there is no attraction between the two. This is considered as no agreement under this item.

### I

Mesha (Aries)  
 Vrishabha (Taurus)  
 Mithuna (Gemini)  
 Kataka (Cancer)  
 Simha (Leo)  
 Kanya (Virgo)  
 Thula (Libra)  
 Vrischika (Scorpio)  
 Dhanus (Sagittarius)  
 Makara (Capricornus)  
 Kumba (Aquarius)  
 Meena (Pisces)

### II

Simha (Leo) Vrischika (Scorpio)  
 Kataka (Cancer) Thula (Libra)  
 Kanya (Virgo)  
 Vrischika (Scorpio)  
 Dhanus (Sagittarius)  
 Thula (Libra)  
 Mithuna (Gemini)  
 Meena (Pisces)  
 Makara (Capricornus)  
 Kataka (Cancer) Kanya (Virgo)  
 Meena (Pisces)  
 Mesha (Aries) Kumbha (Aquarius)  
 Mesha (Aries)  
 Makara (Capricornus)

## Comparison as per blood group.

The twelve signs are grouped into four sections, each comprising three signs in the following order.

I	Cancer	Scorpio	Pisces
II.	Aries	Leo	Sagittarius
III	Gemini	Libra	Aquarius
IV.	Taurus	Virgo	Capricornus

Primary agreement is secured by the Moon in both horoscopes occupying the same group. A male of IV Group is not to be united with any one of the above three groups. Similarly a male of third group with any one of above two and two with one. But vice versa is permitted, but this is only secondary.

This item does not rank high in the scale of agreement, and it is well that it is so because I have found two other variations of the above grouping and it is not possible to decide which is the more authoritative.

## Agreement by rulers of Moon sign

The requirement under this agreement is that the ruler of the Moon sign in the female horoscope and the ruler of the Moon sign in the male horoscope should be friendly towards each other.

## Exemption.

When the rulers of the two signs are not friendly alliance can be permitted if the rulers of Navamsas occupied by Moon are friends.



Rules as to temporary friendship or enmity cannot apply here because the rulers belong to different horoscopes. It has however to be noted that the scheme of friendship and enmity applicable to the rulers is here different from what obtains in horoscopy proper.\*

Planet	Friend
Sun	Jupiter
Moon	Jupiter & Mercury
Mars	Mercury & Venus
Mercury	All planets except Sun
Venus	All planets except Sun & Moon
Saturn	Mercury, Venus & Jupiter

---

\* Jatakadesa Marga Chap XIV Verse 9

## CHAPTER VIII

### COMPARISON ON THE BASIS OF THE ASTERISM

The asterisms of the male and female are taken up and compared to see if there is agreement between the two. Just as the twelve divisions of the Zodiac are grouped into two (Polarity) three (Triplicity) four (Quadruplicity) to judge results the same scheme of division (into two, three etc.) is followed with regard to asterisms also to judge the suitability of the two asterisms for matrimonial and other purposes. There are reasons to think that this asterism division is even anterior to the sign division of the Zodiac. But it is rather unfortunate that the astrology of the asterism division is shrouded in mystery, perhaps because precise prediction even to an uncanny extent is possible according to this system. Most of such is extant only in Kadjam manuscripts handed down as a family heir-loom or acquired at heavy cost, and they are still zealously guarded as close secrets. When such is the case an exposition of Nadi Astrology by Mr Gopala Krishna Row in three parts in English is to be specially welcomed and anybody who will experiment with the rules mentioned therein will be able to verify the statement made about their accuracy as to details.

Perhaps, formerly both were fairly well known and practised as the rules of the Asterism division are found intermixed with those of the more popular system of twelve divisions in almost all the standard texts and at any rate in the matter of comparison of horoscopes for matrimony both appear to have been equally utilised and the asterism division even to a greater extent than the sign division and this part of it has been handed down to us without any mystery or abridgement and are preserved to this day

This statement is true only in regard to the system of comparison by Kootams which, as the above author remarks, is only an insignificant part of judgment of the seventh and eighth houses as per Nadi Astrology, and will not suffice by itself to solve all doubts that may arise in the matter of comparison of horoscopes. He says "It is often experienced that inspite of cases recommended for alliance calamities have occurred in some cases early and in other cases at a later stage. On the presentation of horoscopes, judgment will be usually arrived at on looking into 'Kootams' (tests for alliance) with a superficial survey of the body of the horoscope, major importance being attached to the Kootams alone, but the Kootams are far too general in nature which apply to all cases born in such and such stars. In addition to this general test individual tests will have to be applied and final judgment arrived at when the error will be completely eliminated"

For these methods as per Nadi Astrology I must necessarily refer the reader to the above book itself but the methods of comparison based on sign division in the foregoing pages and the following rules based on asterism division would usually suffice to eliminate all errors

The system of comparison by asterisms comprises two methods each distinct from the other

(1) Comparison by Count (2) Comparison by mystic rulership

In the first method a count is made from the asterism of the female to that of the male and the number noted. The practice in Hindu Astrology in this country is always to include both asterisms in the count e.g. if female asterism is Rohini and the male asterism is Makha, the count is made thus Rohini to Mrigasirsha 2. Ardra 3 Punarvasu 4 Pushya 5 Aslesha 6 Makha 7. So the result of the count is 7, (not 6) In all the foregoing rules count is always made from the female asterism to the male asterism and never from male to the female asterism unless of course otherwise stated

Some have failed to see how a simple count can serve the purpose of estimating harmony. We have here as in all other matters in this and other branches of Astrology to proceed on the assumption that those who formulated the rules knew more about it than ourselves. The latter method is to see if there is harmony between the matters ruled by each of the two asterisms of female and male. Just as the twelve signs rule

all departments of life, similarly each one of the 27 asterisms holds sway over the rest of the manifested nature each according to his own inherent quality. This rulership is utilised to secure harmony between two horoscopes for matrimony or business or any other purpose,

---

## CHAPTER IX

### COMPARISON BY COUNT

Counting from the asterism in one horoscope to that of another and noting the number is a favourite method of judging harmony in Hindu Electional Astrology, of which the choice of a proper partner for matrimony or business, or for any other purpose, or to choose a favourable date for commencing important enterprises, or starting on a journey are only various items. What is in a count? We do not know. Count gives a number and it may be part of Kabalistic Astrology. Count is also utilised in Natal Astrology to ascertain the number of brothers, sons etc, with respect to any particular nativity. It is to be noted that in most cases it is the number of the Navamsas completed by a planet in a sign, or the cusp of the relevant house, that is recommended. We have already suggested that Navamsa division of the Zodiac into 108 and asterism padas (one fourth part) into 108 are parallel and hence of Kabalistic value. In my 'Directions in New Era Astrology' I pointed out that twelve is not a Kabalistic unit in the sense that number nine is, and directional measures of purely Kabalistic origin such as  $4/7$ ,  $3/5$ , and  $1/4$  etc, may not have much value in the prediction of events and that any division based on 9 alone should have Kabalistic significance. At any rate the asterism

division of the Zodiac into 27 parts with 9 as the basis is stated to be of Kabalistic origin by a Western writer Alec Stuart, in Starlore. He says "Amongst other systems of defining the exact influence and power of each portion of the circle of the Zodiac one writer has drawn our attention very definitely to the Indian System. This system divides the circle into 27 equal parts of  $13^{\circ} 20'$  each to each part and the 27 parts are relegated as follows - 3 parts to each of the seven planets 3 parts belong to the ascending node and three parts to the descendant node. After wading through a great deal of Indian Terminology which at times seems to fasten the influences upon the fixed stars and at other times attributes the influence to the  $13^{\circ} 20'$  spaces of the Zodiac, I have come to the conclusion that the law as expounded by the Indian writer is based on the rhythm of the Zodiac as divided by the numbers 9 and 3."

These 27 asterisms or Mansions equal  $2+7=9$ . There is enough in the above assumption to explain the judgment of harmony by asterism count which has been in vogue for a very long time.

Comparison by count comprises four main heads of Judgment as (a) Longevity (b) Dina Agreement (c) Stree Deerga (d) Mahendra

#### (a) Longevity

It was perhaps recognised quite early that the judgment as to longevity of each of the

horoscopes to be compared was too heavy a task and a method was sought to summarily adjudicate on this matter so as to serve only one purpose namely to see if there was 'agreement' between the two in regard to longevity etc, i.e., that hardship will not be caused by the longevity of one horoscope adversely affecting the other

### METHOD

Count from the asterism of the female to that of the male and note the number. Multiply the number by 7, and divide the product by 27, keep the remainder. Then count from the asterism of the male to that of the female and repeat the process and ascertain the remainder. If the remainder by the first process is less than that by the second the husband is likely to survive the wife, if the latter is less, then the wife is likely to survive the husband.

Agreement was considered to be best if the remainder when counted from the female asterism is less. This was held to be so because in former times it was considered meritorious for the wife not to survive the husband and to die a Sumangali, i.e., die before the husband.

This is only a rough and ready test and may be worked out as a routine process for all horoscopes to be compared as the calculation is very simple. Where because of nice balancing of the other factors a conclusion is difficult, the result



as per this item may be considered relevant for coming to a decision. By itself, it may not have much value nowadays.

### (b) Dina Agreement

This is the most important item of this group. Though its importance is universally recognised, it is not always applied correctly. The usual practice is to count from the female asterism to that of the male and then the number is divided by 9 if it comes to more than 9, otherwise retained as it is. If the number or the remainder is 2, 4, 6, 8, or 9 then there is agreement, otherwise, not. But this matter is not so simple as will be seen presently.

This item comprises cases where the asterisms of both may be the same in which case the number will be 1 (one). Thus the number may run from 1 to 27 and for some of these numbers there are some special rules mentioned which are more often ignored.

In certain books which can be called authentic there is mention of a method of assessing agreement under this head which has nothing to do with any count at all. The 27 asterisms are arranged in three groups as follows —

- I Rohini, Ardra, Pushya, Makha, Hastha, Sravana, Uttara Bhadrapada and Revathi
- II Aswini, Krithikai, Mrigasira, Punarvasu, Chitrai, Anuradha, Utharashada, Satabhishak

III Bharani, Aslesha, Poorva Phalgun, Swathi, Moola, Poorvashada, Dhanishta, Jyeshtha, Visakha, Poorva Bhadrapada

Agreement is considered best when the two asterisms (male and female) fall in the first group moderate if in the 2nd group, and no agreement if it falls in the third

This version of Dina Porutham is not in vogue anywhere so far as I know. But still it is given here to show that such a method exists for those who care. Again as suggested for the previous items, this may be utilised to throw its weight when the other items are well balanced and a decision is difficult otherwise.

When the count is made and the actual number is ascertained it may be any one from 1 to 27. If it is 1, it must be the same asterism. This forms a separate group by itself. The asterism though common for both, may fall in different signs as the asterism division of the Zodiac overlaps the twelvefold division in 9 signs out of 12 nine asterisms figuring in two signs.

#### (a) "Same Asterism"

There is a prevalent opinion that if both the female and male asterisms happen to be the same then nothing further by way of agreement need be looked into. It is not a general rule. If this common asterism happens to be Swathi, Moola, Dhanishta or Poorva Bhadrapada no alliance between the two is permissible. Some authorities

include in the above list, three more asterisms Bharani, Aslesha, and Satabishak

The asterism being common in the case of asterisms other than the above eight is considered good agreement provided (i) Where the common asterism is found in the same sign in both horoscopes, the quarter occupied by Moon in the male horoscope precedes the quarter occupied by Moon in the other horoscope (ii) where the asterism is common but the signs are different the sign containing Moon in the male horoscope should precede the Moon sign in the other horoscope

No specific mention is made as to cases where in both horoscopes Moon occupies the same asterism and the same quarter. It has been nowhere stated that in such cases an alliance between the two is prohibited. Applying the principles contained in the above two doctrines we have to conclude that the longitude of Moon in the male horoscope must come earlier and the longitude of Moon in the other horoscope later.

Sri B V Raman\* gives the following rule as to "Same Asterism". The couple should not have the same Janma Rasi, same Janma Nakshatra and Pada. However, in regard to Satabhishak, Hastha Swati, Aswini, Krithika, Purvashada, Mrigasirsha, and Makha the evil given rise to by virtue of Janma Rasi Nakshatra and Pada gets cancelled if the couple are born in the first quarter.

\* Electional Astrology Page 96

Though I am not able to trace it, there must be an authentic source for this rule and therefore given here as in the matter of common asterisms some differences of opinion are found to exist among the various authors

### (b) Different Asterisms

Count from the female asterism to the male asterism and note the number. It must fall in one of the following groups I. 2 to 9. II. 10 to 18. III. 19 to 26. IV. 27.

Group I: 2 to 9: There is agreement if the number is 2, 4, 6, 8, or 9. Otherwise there is no agreement except in the case of 7th for which some special rules obtain

### 7th Asterism (Special Rules)

In this there will be 27 pairs These are divided into three Sections

Female		Male	Effect
Bharani (7th Star)		Pushya	Good future
Ardra	..	U. Phalg	Pleasure and comfort
Pushya	..	Chitrai	Pleasure and comfort
Purva-Pbhalguna	..	Anuradha	Pleasure and comfort
Punarvasu	..	Hastha	Fairly good
Utharashada	..	Revati	Great enjoyment

Female		Male	Effect
Moola	..	Poorva Bhadrapada	} Great Fortune
Pooravashada	..	Uthara Bhadrapada	
			} Much attachment

In the above eight cases alliance is permissible and the marriage will shape out well.

The following 13 pairs where male asterism is 7th from that of the female are considered as passable

Jyeshtha		Satabhishak	Family destruction
Mrigasira	..	Poorva Phalguna	} Poverty
Hastha		Moola	
Rohini		Makha	} Large number of issue
Poorva- Bhadrapada		Rohini	
Aswini	.	Punarvasu	} Likelihood of female issue only
Swati	.	Uthara- Ashada	
Makha		Visakha	} No sons
Revati	.	Ardra	
Uthara Phalguna.		Jyeshtha	
Visakha	..	Sravana	Enmity
Sravana	.	Aswini	Separation
Uthara- Bhadrapada	..	Mrigasira	} Early widowhood

The following six pairs of stars are absolutely prohibited —

Kṛithika	Aslesha	} Consequences disastrous
Aslesha	Swati	
Chitra	Purvashada	
Dhanishṭa	Bharani	
Satabishak	Kṛithigai	
Anuradha	Dhanishṭa	

Exception — Some are of opinion that there is absolute prohibition in the third Section, only if the Moon's quarter in the female horoscope is 8th from that of the male. If it is so or not can be easily seen at a glance from the Navamsa chart if the Moon in the female Navamsa chart is fourth from the Moon in the male Navamsa chart it will be so.

A general exception to all the above is mentioned in some of the Texts. If either female or male is born under Mrigasira, Makha, Swati or Anuradha, no other examination need be made so far as Dina agreement is concerned.

Group II 10 to 18 The numbers 12 14 and 16 alone are prohibited

Exception — (i) If Moon of the male horoscope occupies first quarter of the asterism No 12 is allowed, (ii) if Moon of the male horoscope occupies the last quarter of the asterism No 14 is allowed (iii) If Moon of the male horoscope occupies the third quarter No 16 is allowed

**Group III : 19 to 26** The numbers 21, 23, and 25 alone are prohibited

**Exception :—**If Moon occupies a benefic Nivamsa there is no prohibition\*

**Group IV : No 27** There is a special rule with regard to this number Agreement is good if both the Moons are in the same sign Otherwise there is no agreement

### (c) Stree - Deerga

If the count from the female asterism to the male asterism yields a figure which is 13 or more the agreement is good It will be deemed to be secondary or medium if the number is between 7 to 13 Seven and less are prohibited

### (d) Mahendra

There is agreement under this item if the number is one of the following 4, 7, 10, 13, 16, 19, 22, 25

## CHAPTER X

### COMPARISON BY MYSTIC RULERSHIP OF ASTERISM

Another set of rules for comparing horoscopes for matrimony is based on the mystic rulership of asterisms. Each one of the 27 asterisms rules a particular order of creation from the elemental, mineral and vegetable kingdoms to the Devas. Harmony between any two horoscopes will subsist only if there is harmony between any two horoscopes in the matters signified by the respective asterisms occupied by Moon in the horoscope e.g., 'Cat' comes under the dominion of Punarvasu and Aslesha, and rat under Makha, Poorva Phalgun. It is only reasonable to infer that a union between any two people one having the asterism of the first group and the other one of the second group will not be conducive to harmony. If it is asked why that particular asterism should rule a certain animal I cannot say. It has been handed down to us. This classification was made by persons with extrasensory perception. In comparatively modern times, it is stated that Charubel who was a horn seer and a normal clairvoyant used his psychic faculty to ascertain the value and influence of each degree of the Zodiac has left a record for the use of the practical astrologer. It is also averred that he attacked and accomplished the task unaided.



Many examples have been cited to show that there is verity in some at least of the symbols described by him. Charubel lived between 1826-1908. From this it will not be too great a strain on our beliefs to realize that the ancient seers of India were in a position to divine and bequeath to us many truths that we could not have got at through the slow progress of science or otherwise.

### Mystic Rulership

The application of this principle of mystic rulership has a technique of its own. These twentyseven asterisms are split up into several groups designed to indicate what kind of things are ruled by them and what kind of harmony will be secured or spoiled by matching or mismatching the different pairs. We have unit harmony, polarity, triplicity divisions etc. In comparing the merits of the different groups one rule is obvious. That is if all the 27 asterisms are to be divided into two groups only, positive and negative, it can not be an insuperable objection that one asterism falls in one group and the other in the other group, even if the rules forbid it. For, all of such a group cannot be incompatible with every one of the other. It only means that only one element of harmony will be lacking and that not very important either. But if the asterisms are divided into say fourteen groups, the requirement as to harmony becomes more selective and hence greater importance

should be attached to such items That has been also the traditional interpretation

Such a distinction as to their relative importance is necessary and should be borne in mind. There are so many items of agreement mentioned that it is not likely for any two horoscopes to comply with the requirements of all of them. Therefore the selection of horoscopes may have to be made with some or even many of the items of agreement lacking Numerical superiority in the items is not always a sure guidance in such matters and the grades of importance as to the items agreeing or not agreeing become highly relevant.

There are a several classified groups under this heading and we will deal with them in the order of their importance

## I

\* Harmony by division into 14 groups —This in itself comprises two varieties of harmony  
(i) Yoni (ii) Vedha

(i) Yoni (Reproductive System)

In the Appendix Table I the animal appropriate to each asterism is given along with the sex to which it belongs (Male Female, Hermaphrodite) It is the reproductive part that is considered relevant in this connection (Yoni=sexual apparatus) There is natural antipathy between certain animals such as cat and rat,

tiger and sheep etc, Primary agreement under this item would be secured by the female asterism ruling the same sex of a particular animal and the male asterism falling under the male sex of the same animal For example if Satabhishak is the female asterism it will be found from the above table that this belongs to "Female Horse" If the male asterism is Ashwini the corresponding animal is "Male Horse" A union between two such horoscopes would be ideal under this item If the asterisms represent animals that are not antipathetic to each other but still are ranked in opposite sexes the agreement is to be considered as secondary Ordinary agreement will be present when the asterisms represented by them are not antipathetic to each other without regard to sex But agreement will be deemed to be entirely absent if the animals representative of each of the asterism are natural enemies such as —

Lion  
Snake  
Cat  
Dog  
Monkey  
Horse

Elephant  
Mongoose  
Rat  
Deer  
Sheep  
Bullock

A variation of this grouping is given in some Texts as

Deer  
Cat  
Monkey

Dog and Tiger  
Dog and Tiger  
Dog and Sheep

## (ii) Vedic (Obstruction)

Certain asterisms are mentioned as being obstructive to each other the implication being that harmony in married life will be spoiled if the prohibited pairs of asterisms are joined in matrimony —

(a) Mrigasira	Chitra, Dhanishta
(b) Aswini	Jyeshtha
(c) Bharani	Anuradha
(d) Krithika	Visakha
(e) Rohini	Swati
(f) Ardra	Sravana
(g) Punarvasu	Utharashada
(h) Pushya	Poorvashada
(i) Aslesha	Moola
(j) Makha	Revati
(k) Poorva Phalgun	Utharabhadrapada
(l) Uthara Phalgun	Poorva Bhadrapada
(m) Hasta	Satabhishak

## II

Harmony by division into nine groups

Rajju vide table I of Appendix — Heading  
Rajju Ascending or Descending

Group I Head — (No ascending or descending)

Group II Neck — Asc — Rohini, Hasta, Sravana  
Desc — Ardra Swati

Group III Abdomen Asc — Bharani, Poorva  
Phalgun, Poorvashada  
Desc — Pushya, Anuradha  
Utharabhadrapada

Group IV Navel — Asc — Krithika, Uthara-  
Phalgun, Utharabhadrapada  
Desc — Punarvasu, Visakha,  
Poorva-Bhadrapada

Group V Feet — Asc — Aswini, Makha Moola  
Desc — As'lesha, Jyeshtha, Revati

Group I plus  $2 \times 4 = 8$  groups make 9 groups

The best agreement under this heading would be for the asterisms of male and female to figure in different groups and in different orders. (ascending or descending) The agreement is secondary if they belong to the same group one ascending and the other in descending order. There is no agreement at all if both are found in the same group and in the same order (Grand Trine)

### III

#### Harmony by division into five groups

This section comprises two classes (i) Elemental Harmony (ii) Winged Harmony

##### (i) Elemental Harmony (Bhutas) —

Every Hindu is familiar with the Pancha Bhutas (five elements) Ether, Fire Earth Air and Water. The respective asterisms that rule these five elements are given in the Appendix Table I. The group of asterisms ruling the Ether element can have alliance with the asterisms of any group, including Ether. But as regards the others the following rules have to be observed

Fire and air are friendly  
 Earth and Water are friendly  
 Fire and Earth are inimical  
 Fire and Water are inimical  
 Air and Water are inimical  
 Air and earth are inimical

The pairs having asterisms that are inimical to each other are not to be joined in marriage

(ii) Winged Harmony .—

The twenty seven asterisms are grouped into five classes of birds. The bird represented by each asterism is given in Table I of Appendix. The asterisms of the female and male who contemplate matrimony should not be found in the inimical groups

Birds	Their enemies
Cock and Peacock	Vulture
Crow	Owl
Owl	Crow
Vulture	Owl, Cock and Peacock

#### IV

Harmony by division into three groups (Triplcity) —

This group comprises two sections (i) Nadi,  
 (ii) Gana

(i) Nadi Agreement :—

In col 10 Table I in Appendix it is stated with reference to each asterism whether it rules

Ida, Sushumna, or Pingala, here each of one of the three representing the seat of three different nerve currents in the vertebral column. The requirement is that the asterism of the male and female should not belong to the same group. The male would be adversely affected if both asterisms belong to the Sushumna group and it is the female that will be adversely affected if the asterisms belong to Ida or Pingala group.

## (ii) Gana Agreement :—

In the same Table the Gana of each column is given. It will be either Deva or Human or Rakshasa symbolising Sathwa, Rajas, and Tamas, respectively.

Under this head agreement would be considered first rate if both male and female asterisms belong to the same group, secondary, if one belongs to Deva and the other to Human, and ordinary if one belongs to Rakshasa and the other to Deva. Alliance is not recommended as between female asterisms falling in Rakshasa group and male in the human group.

## Another Opinion

Agreement is first rate if both belong to the same group or if female is Human and male Deva, second rate if female belongs to Deva group and male to Rakshasa or Human group, third rate if female belongs to Rakshasa and male to Deva or if female belongs to Human and male to Rakshasa.

Alliance should not be thought of if female asterism is in Rakshasa group and male in Human.

### Exceptions

(1) If the count of the female asterism to the male asterism is 14 or more (Stree Deerga)

(2) If the same planet rules the Moon sign in both horoscopes or if the rulers of Moon signs in the two horoscopes are mutual friends, or, if the Moon signs of the both horoscopes are opposite to each other (Samasapthama).

### V

Harmony by Division into two groups (Po'arity):—

This section comprises two classes of agreement

(i) Sex: As indicated in Table I of Appendix, each asterism is classed as Male or Female; A few are neutral (Hermaphrodite) The best form of agreement under this head would be for the female asterism to be in the female group and the male asterism in the male group It is to be noted that if both fall in the same group or contrarywise there is no prohibition against alliance. If neutral (Hermaphrodite) figures in any one of the asterisms the agreement is considered quite inferior

(i) Fecundity :—

In table I Appendix a tree is mentioned as against each asterism. The "milky" trees are



distinguished by an asterisk. The asterisms in which this does not appear are considered dry. The best form of agreement would be to see that asterisms in both rule "milky" trees only. Agreement is secondary if the male asterism is dry but the female asterism represents a "Milky" tree or vice versa, both asterisms being dry is not favoured.

Where the asterism is not known :—

In Table I of Appendix in column as against each asterism certain letters are indicated. The *sound* that represents the first letter of the name of the individual is the one relevant here and the corresponding asterism has to be ascertained from the Table e.g. if an individual's name is Charles "Cha" is found as 4th letter as against the 6th asterism Ardra. The person is thus ruled by the fourth quarter of Ardra. If 'Adrienne' the fourth quarter of 3rd asterism Krithika rules. In the absence of the birth asterism this is to be taken as valid for all purposes. If the asterism of the male only is known even then the asterism ruling the initial letter of the female can be taken as her asterism and all the items of agreement can be examined with reference to the birth asterism of the male.

### Final considerations

The rules have been given, but some guidance may be necessary for the beginner as to the method of applying them. Surely it is not to be expected that even in exceptional cases all the

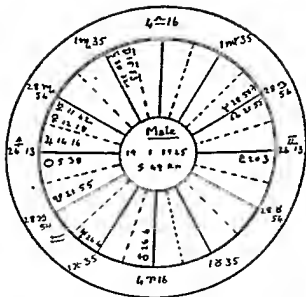
items of agreement will be present. Thus the question will arise what items are essential and what can be overlooked. The order in which the respective items have been treated here will furnish a clue as to the order of their importance. Some authorities seek to reach a conclusion on the basis of numerical values ascribed to each of the Kootams according to the degree of their importance and the total number for the items in which agreement is present is taken as an indication of the percentage of agreement present.

If the values are properly graded no doubt this will furnish an idea as to the degree of Kootam agreement present. But the values are not available for all the items and this method has not got the sanctity of custom.

In such a matter any such artificial assessment of values in regard to the Kootams is bound to prove unsatisfactory and cannot take the place of individual judgment based on all the factors taken together by the experienced astrologer. A rule that is generally observed that when the "Ten kinds of Agreement" alone are looked into (namely Dina, Gana Mahendra, Stree Deerga, Yoni Moon sign, rulers of Moon sign, Vasya, Rajju and Vedha) is that seven at least should be present. If five alone are present and the others are not, it is considered to be medium agreement, and less than five as no agreement at all. It should be remembered that the Kootam agreement comes in only after the major requirements as to balance of the malefic content is satisfactory, and then

coming to the Kootams themselves, the matter is complicated by the presence of several grades of compatibility in almost each one of their items and the final judgment has to be arrived at only after mentally assessing all these factors in a given case. Perfunctory and haphazard judgment taking into account only a few of these and arriving at a conclusion is ruled out if something like a scientific judgment is desired. Every item of agreement should at least be taken up and considered by itself and in relation to the whole before passing on a pair of horoscopes as satisfactorily matched to each other. Every item of agreement will not be and cannot be present but it is quite probable that in some cases a strong general item of agreement can override a number of minor items. Some guidance on these lines has been given then and there, where these items have been dealt with but it is impossible to enunciate rules to cover all possible cases and this should be left to the judgment of the astrologer.

---

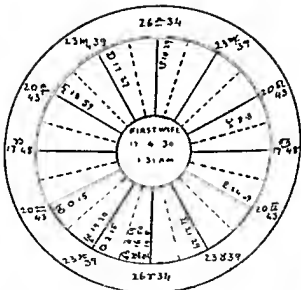


Lat. 11°6'N Long. 79°42'E=5h. 18m. 48s.

♂			☾
☿	RASI		♊ ♉
☼			
Asc. 24 ♋ ♌		♊ ♉	

♂			☾
☿	BHAVA		♊ ♉
☼			
Asc. 24	♋ ♌		♊ ♉

♊ ♉	♊ ☾	☿	
☼ ♂	NAVAMSA		♀ ♋ ☼
♊			24
	Asc.		



Lat.  $11^{\circ}57'N$  Long  $79^{\circ}32'E=5h\ 18m\ 8s$ .

♂ ☿	○ ♀ ♂ ♀	♄	
	RASI		
Asc			☿
♅	♂	♂	

☿ ○	♂ ♀ ♀	♄	♄
♂	BHAVA		
Asc			☿
		♂	

	○	♄	Asc ☿
	NAVAMSA		♂ ♀ ♄
♂			
☿ 1			♂ ♀ ♅

## CHAPTER XI

### EXAMPLE

An example is intended to facilitate the grasp of the principles mentioned in the text and enable the reader to apply the principles to actual cases correctly. An illustration that does no more than illustrate one point and is hand picked for the occasion is not a good illustration. Suppose a statement is made in the Text that Saturn in eighth is conducive to longevity. If to illustrate this principle, a chart with Lagna and other planets marked showing Makara (Capricornus) as the Lagna and Saturn in Simha (Leo) is given with a note added "This native lived long" this does not help the student very much. Sometimes the other planets in the chart are not even mentioned! Neither time, date, name, place, etc., This is the kind of illustration referred to above. The author may as well assure us that such an illustration exists! Having been critical all along of such illustrative methods I shall try to do better. I select a case at random from the file of an astrologer friend of mine,\* and utilise it as an illustration throughout.

M H      Stands for male Horoscope

F H (1) is the first wife's Horoscope

(Separated and living)



F. H. (2) is the second wife's Horoscope  
 (living in harmony with husband)  
 Preliminary Judgment.

I. F. H. (i) and M. H.

(i) Longevity : (F. H. (i) )

Saturn is the ruler of the first house and he occupies the twelfth, a position of weakness Jupiter, ruler of third house (house of life) occupies a trine and Sun ruler of eighth house is exalted in third house (fourth sign). Lagna (first house) is aspected by Jupiter. Neptune occupies eighth, a malefic. Two benefics occupy angles and two malefics are also found in angles

Because of above contradictory testimony, long life is not probable, medium life which in Hindu Astrology is held to signify between 34—70 years is all that is likely

#### Jaimini Formula

- |     |  |          |
|-----|--|----------|
| (1) | Lord of Lagna Saturn in Sagittarius<br>Common sign | } Short  |
|     | Lord of 8th house Sun in Aries —<br>Movable sign   |          |
| (2) | Lagna falls in Capricornus movable<br>sign         | } Medium |
|     | Moon occupies Scorpio Fixed sign                   |          |
| (3) | Lagna falls in Capricornus<br>sign                 | } Short  |
|     | Hora Lagna falls in Virgo<br>common sign           |          |

There is a majority of two in three for short life only. But Jaimini system provides for promotion to the next higher group (medium life) where a benefic is Atmakaraka. Here Jupiter is the Atmakaraka in trine from Lagna.

We shall take into account two other items suggested in my "Directions in New Era Astrology"

- |   |   |        |
|---|---|--------|
| (4), Lord of Lagna Saturn occupies<br>Sagittarius common sign<br>Lord of Janma Rasi (Moon sign)<br>Pisces common sign | } | Medium |
| (5) Lagna falls in Capricornus<br>movable sign<br>Atmakaraka occupies Taurus<br>Fixed sign                            | } | Medium |

Thus there is a majority of three in five for medium life. It is not necessary now to determine the actual length of life.

### Yogas

The yoga that is prominent is Adhi Yoga. Jupiter, Mercury and Venus are in 7th and 8th from Moon. This is a very good yoga but marred by conjunction of Rahu with Mercury and Venus in 8th house.

The combination of Mercury and Venus gives rise to Raja Yoga.

Jupiter in seventh from Moon gives rise to Gaja Kesari yoga. The presence of above yogas is remarkable. But none of the above yogas necessarily make for marital harmony in spite of other indications to the contrary, if present.

### Directional Influences :

Sixteen years of Mercury's dasa remain to be passed at birth, then Ketu's period of 7 years and then Venus period of 20 years — All fairly good.

### Mangalya :

Malefic Neptune in 8th cusp Quincunx Uranus and square Jupiter and Moon but trine Saturn, Mercury and Venus and Sextile Pluto. Mars and Saturn aspect eight from Moon. Trimsamsa of Jupiter rises at birth. Mixed influences prevail but on the whole not bad.

### BASIC AFFINITIES

(Western Astrology)

F H	M H	Aspect	G or B
Sun	Moon	Quincunx	B
Sun	Sun	Square	B
Moon	Pluto	Quincunx	B
Moon	Uranus	Square	B
Ascendant	Rahu (S)	Opposition	B
Jupiter	Uranus	Square	B
Sun	Ascendant	Square	B
Pluto	Mars	Square	B
Mars	Sun	Sextile	G

P. H.	M. H.	Aspect	G or B
Mars	Ascendant	Sentile	G
Jupiter	Rahu	do	G
Neptune	Mercury Venus Trine & Jupiter		G
Neptune	Sun	Quincunx	B
Mercury & Venus	Moon & Saturn Opposition		B
Uranus and Jupiter	Moon & Saturn Quincunx		B

The inharmonious contacts are greatly in the majority and the good ones are nearly overwhelmed. But this is a general assessment and has no particular reference to matrimony or business partnership (Seventh house affairs). The Western astrologer may reject an alliance between the two here and now, and this may be noted by the Hindu Astrologer. At the same time I have to state that a married couple with nearly as much of inharmonious contacts are leading a happily married life and it is nearly thirty years since they were married!

### Sign Division

#### Intrinsic malefic content F. H (1)

(a) from Lagna

Mars in second house	V. Friendly sign	9
Rahu in fourth house	Neutral	16
Saturn in twelfth house	Inimical	28
	Total	53

## (b) from Moon :

Saturn in second house	Inimical	38
Ketu in twelfth house	V. Inimical	30
	Total	68

## (c) from Venus

Rahu in one	Neutral	64
Ketu in seventh	V Inimical	120
	Total	184

Grand Total 295

-

## Intrinsic malefic content M. II

## (a) from Lagna

Ketu in second	Neutral	16
Sun in second	Neutral	8
Mars in fourth	V Friendly	9
Rahu in eight	Neutral	64
	Total	97

## (b) from Moon

Saturn in first	exaltation	96
Sun in fourth	Neutral	8
Ketu in fourth	Neutral	16
Rahu in eight	Neutral	64
	Total	184

## (c) from Venus

Sun in second	Neutral	8
Ketu in second	Neutral	16
Mars in fourth	V Friendly	9
Rahu in eight	Neutral	64
	Total	97

Grand Total 378.

(F. H. (1) 307 M. H. 378)

Malefic content in relation to the other horoscope.

A : F. H. (1) to M. H.

(a) from Lagna		
Rahu in seventh	Neutral	64
Sun in first	Neutral	32
Ketu in first	Neutral	64
	Total	160
(b) From Moon Saturn in twelfth	Exaltation	24
(c) from Venus		
Mars in twelfth	V. Friendly	9
Saturn in seventh	Exaltation	96
Rahu in fourth	Neutral	6
	Total	121

B: From M. H. to F. H. (1)

(a) from Lagna		
Saturn in first	Inimical	112
(b) from Moon		
Rahu in seventh	Neutral	64
Ketu in first	V Inimical	120
	Total	184
(c) from Venus		
Saturn in first	Inimical	112
Mars in fourth	V friendly	9
	Total	121

### COMPARISON

F. H. (1) to M. H.	M. H. to F. H. (1)
First House 96	344
Fourth house 16	9
Seventh house 160	64
Twelfth house 33	Nil

A comparison of the sum total of malefic content is not the basis here but the total for each house should be compared. It is seen that with regard to each of these houses the discrepancy is very great. The consequences of such a discrepancy with regard to the first house is stated to be ' manifold difficulties in life , in fourth ' lack of happiness in seventh premature death of either partner, as regards twelfth there is no specific mention but we can take it that it will lead to poverty and losses.

## KUJA DOSHAM

F H (1) Mars in second from Lagna (bhava) but no Dosham as the second falls in a sign ruled by Jupiter

M H Mars in fourth from Lagna and Venus — does not come under any exception

No balance

### Moon Sign (Janma Rasi)

(a) Moon occupies different signs in the two horoscopes. Male Rasi twelfth from the female's Rasi. good longevity.

(b) Vasya	No Vasya agreement present	Bad
-----------	----------------------------	-----

(c) Blood group M H belongs to }  
group III  
F H (I) I } Not permitted

### Rulers of Moon sign

Venus and Mars Friends Good

## Astersims

- F H (1) Jyesta M H. Swati  
 (a) Longevity F H (1) to M H  $25 \times 7 = 175 - 27$   
 Rer - 13

M H to F. H (1)  $4 \times 7 = 28 - 27$  Rer - 1

Female Asterism has greater longevity Bad

- Dina { (1) Group Both asterisms fall in third group Bad  
 (2) F H (1) to M H 25 (falls in group 3 20 to 27

No 25 is ordinarily prohibited but as Moon in male horoscopes occupies benefic Navamsa of Pisces comes within the exception—Permitted

- (c) Stree Deerga above 13 Good  
 (d) Mahendra 25th asterism Good

## Mystic Rulership

- (a) Yoni F H (1) Female Sheep } Second rate  
 M H Male Bullock }  
 (b) Vedha No Vedha good  
 (c) Rajju (F H (1) Foot }  
 (Descending) } Second rate  
 (M H Neck (Descending) }  
 (d) Elemental grouping F H (1) Water } Bad  
 F H Fire }  
 (e) Winged Harmony F H (1) Cock } Good  
 M H Crow }  
 (f) Nadi F H (1) Ida } Good  
 M H Pingala }



(g) Gana	F H (1) Rakshasa M H 1 Deva	} Not good
(h) Polarity	F H (1) Female M H Male	} Not good
(i) Fecundity	F H (1) Pirat (Milky) M H Marudai (not milky)	} Second rate

**Comment .-** Suppose the parents of F H (1) seek an alliance with M H on her behalf as is the custom. To accept or reject is the question to be decided by M H. Longevity is more or less same. Yogas too may be said to balance moderately well. Several good yogas are present in F H (1). Not so in M H. Still Jupiter in Lagna is strong in his own sign. The directional influences also are fairly good for both.

**Basic Affinities -** Inharmonious contacts predominate

**Malefic content - (Intrinsic)** Ideal F H (1) less than M H and is 78 of M H

**Malefic content - (In relation to the other) -** Hopeless disparity prevails in respect of each of the houses

**Kuja Dosham -** No balance — **Bad**  
**Mangalya -** Already seen to be not had

**Special Rule :-** Lord 'of 1st & 7th from Lagna Moon & Venus semi sextile (dwirdwadasa) bad. Not conducive to happy married life :

As regards rulership of Moon sign, longevity, Dina, Mystic rulership etc., most of these are very satisfactory and some are second rate and if the matter rested solely on the Kootams an alliance can be conceded. But predominance of inharmonious contacts in basic affinities coupled with great disparity in malefic content of the one in relation to the other horoscope should be sufficient grounds for rejection. Seeds of separation are also found in the rulers of 1st & 7th houses from Lagna, Moon, and Venus being in Dwirdwadasa combination and hence should be rejected

(2) What should be the answer if the above matter is considered from the point of view F. H (1)?

The discrepancy in malefic content in relation to the other horoscope, as also the predominance of evil contacts in Basic Affinities are grounds for rejection here also. An examination as to Kalatra Dosham reveals that M H is sure to have more than one wife, at least two. Double-bodied sign on the cusp of 7th house with Pluto, rulers of 7th from Moon & Venus namely Mars and Mercury respectively, occupy double bodied signs. Venus is also Kalatra Karaka. The combination of lords of 7th and 11th houses is also a testimony for more than one wife

Hence M. H. has to be rejected for the girl

Marriage was recommended and took place between the two probably on the strength of Kootam agreements and on a mistaken view as to the balance of Kuja Dosham (as customary) But the wife lived with the husband only, for a short while and is now living in her parents house and M. H. has taken a second wife F. H. (2)

## II. F. H. (2) and M. H.

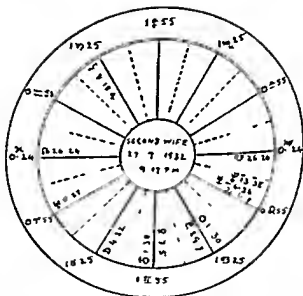
### F. H. (2) Longevity :-

Lord of Lagna in sixth house in Rasi but in Eleventh in Navamsa Ayush - Karaka Saturn strong in his own sign trine Moon Venus Lord of 3rd and 8th in friendly sign of Gemini Malefics in angles The only benefice in angle is Venus Jupiter in Kendra from Moon (Gajakesari) Venus lord of third and eight sextile Jupiter but quincunx Saturn

Long life cannot be expected under the above circumstances Medium life alone probable

### Jaimini Formula :-

- |     |   |        |
|-----|---|--------|
| (1) | Lord of Lagna Jupiter in Leo                  | } Long |
|     | Lord of 8th house Venus in Gemini common sign |        |
|     | Fixed sign                                    |        |
| (2) | Lagna falls in Pisces common sign             | } Long |
|     | Moon occupies Taurus Fixed sign               |        |



Lat  $11^{\circ}6' N$  Long  $79^{\circ}42' E = 5h 18m 48s$

- |     |   |          |
|-----|---|----------|
| (3) | Lagna falls in Pisces common sign       | } Medium |
|     | Hora Lagna in Gemini common sign        |          |
|     | New Era Astrology -                     |          |
| (4) | Lord of Lagna Jupiter in Leo            | } Long   |
|     | Fixed sign                              |          |
|     | „ Moon sign Venus in Gemini common sign |          |
| (5) | Lagna in Pisces common sign             | } Short  |
|     | Atmakaraka in Cancer movable sign       |          |
|     |   |          |

Whether above three sets or five sets are considered the majority is for long life But it will be only technically so — about 66 years.

**Yogas :**

There are *Gajalesari* and *Raja* Yogas

**Directional Influences**

The periods to run are those of Moon, Mars, Rahu, and Jupiter, all fairly good

**Mangalya •**

Lord of 8th Venus, an auspicious planet, but Saturn aspects eighth house, Jupiter aspects eighth from Moon.

Mercury lord of 7th in 6th but with benefics and sextile Venus and Mars and trine Uranus but quincunx Saturn Ascendant in Trimsamsa of Venus, Fairly good

## Basic Affinities (Western Astrology)

F H. (2)	Aspect	M. H	Good or Bad
Ascendant	Conjunction	Uranus	Good
"	Sextile	Sun	Good
Uranus	Conjunction	Mars	Bad
"	Trine	Neptune	Good
"	Square	Sun	Bad
Moon	Trine	Sun	Good
"	Square	Neptune	Bad
Mars	Sextile	Mars	Good
"	Quincunx	Sun	Bad
"	Sextile	Mars	Good
Venus	Quincunx	Sun	Bad
"	Square	Mercury Venus } Jupiter Uranus }	Bad
Pluto	Trine	Uranus	Good
"	Square	Mars	Bad
Sun	Quincunx	Venus Mercury } Jupiter }	Bad
Sun	Trine	Moon	Good
Jupiter	Quincunx	Sun	Bad
"	Trine	Mercury Venus	Good
Mercury	Trine	Mercury Venus } Jupiter }	Good
Saturn	Conjunction	Sun	Bad

Though both good and bad contacts are present,  
the evil contacts are less Fairly good.

## SIGN DIVISION

Intrinsic malefic content— F. H. (2)

(a)	From Lagna	Mars in 4th	Neutral	24
		Rahu in 1st	V. Friendly	24
		Ketu in 7th	Neutral	64
		Total		112
(b)	From Moon	Mars in 2nd	Neutral	24
(c)	From Venus	Mars in 1st	Neutral	96
		Ketu in 4th	Neutral	16
		Saturn in 8th	Own sign	74
		Total		186

F H. (2) GRAND TOTAL 322 M. H. 378

Malefic content in relation to the other horoscope

(1) From F. H. (2) to M. H.				
(a)	From Lagna	Mars in 2nd	V. Friendly	9
		Ketu in 12th	Neutral	16
		Total		25
	From Moon	Rahu in 4th	Neutral	16
		Saturn in 7th	Exalt	96
		Mars in 12th	V. Friendly	9
		Total		121

(c) From Venus Nil

### From M. H. to F. H. (2)

(a) From Lagna	Saturn in 1st	Own sign	64
(b) From Moon	Saturn in 4th	Own sign	16
	Mars in 8th	Neutral	96
(c) From Venus	Saturn in 2nd	Own sign	16
	Mars in 7th	Neutral	96
	Sun in 8th	V. Friendly	12

### COMPARISON

F. H. (2) to M. H.	M. H. to F. H. (2)
First House	Nil
Second House	9
Fourth House	16
Seventh House	96
Eighth House	Nil
Twelfth House	25
	64
	16
	16
	96
	108
	Nil

The fourth and seventh houses are exactly balanced. The discrepancy with regard to second and 12th not much. The first and eighth are not well balanced though the discrepancy is not very great as in the case of F. H. (1)

### KUJA DOSHAM

F. H. (2) Mars in fourth, M. H. Mars in fourth  
Well balanced (no exceptions or special rules  
apply)



**Moon sign:—**

Female Moon sign to male moon sign - 6 - No agreement. But the case comes under the exception that where the ruler of both signs happens to be the same planet there is no bar.

(b) Vasya:~ Taurus and Libra Good agreement

(b) Vasya, -	Taurus and 21.02	
(c) Blood group -	" " "	Secondary agreement is present

### Rulers of Moon sign

**Same planet** **Good agreement**

### Asterisks

(a) Longevity Female to Male  $13 \times 7 = 91$   
27 Rev. 10

Male to Female 16 X 7  $\frac{112}{27}$  Rec 4

Survival of female is indicated—Bad

(b) Dina (1) Group - The two asterisms fall in different Groups Secondary

	(2)	13	Good
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			
12			
13			
14			
15			
16			
17			
18			
19			
20			
21			
22			
23			
24			
25			
26			
27			
28			
29			
30			
31			
32			
33			
34			
35			
36			
37			
38			
39			
40			
41			
42			
43			
44			
45			
46			
47			
48			
49			
50			
51			
52			
53			
54			
55			
56			
57			
58			
59			
60			
61			
62			
63			
64			
65			
66			
67			
68			
69			
70			
71			
72			
73			
74			
75			
76			
77			
78			
79			
80			
81			
82			
83			
84			
85			
86			
87			
88			
89			
90			
91			
92			
93			
94			
95			
96			
97			
98			
99			
100			

(c) Stree Deergam 13	Good
----------------------	------

(d) Mahendra 13 Good

## Mystic Rulership

1	Yoni	{ M H.	Male Bullock	Secondary
		{ F H (2)	Female Sheep	Agreement

{ F H (2) Female Sheep Agreement

2	Vedha	No Vedha	Good
---	-------	----------	------

2. Vedha	No Vedha
3. Rajju	{ M. H Neck (descending) Best form of { F. H (2) Navel (Ascending) Agreement

F. H (2) Naval (Ascending) Agreement

4	Elemental Grouping	Fire and Ether	Good
5	Winged Harmony	Crow and Vulture	Good
6	Nadi	Pingala (both)	Bad
7	Gana	Deva and Rakshasa	Second rate
8	Polarity	Both Female (Same sex)	Not good
9	Fecundity	Female Athi Milky	Second rate
		Male Marutha—dry	

### COMMENT

Longevity, yogas and directional influences are all fairly good. The basic affinities are also quite satisfactory. The intrinsic malefic content is ideally proportioned. 83 The malefic content in relation to the other horoscope is also fairly well balanced. Kuja Dosham amounts to the same in each. The Kootam agreements are either good or second rate. The items that do not agree are very few. In my humble opinion the malefic content of a horoscope in relation to the other is the most important. No comparison is complete without it and by itself will override many more minor items of agreement.

The pair are living in amity and concord

---

No.	Name of Asterism	Zodiacal Longitude	Letters of the Alphabet
1.	Aswini	0°0'-13°20'	Chu-Chay-Cho-La
2.	Bharani	13°0'-26°40'	Le-Lu-Lay-Lo
3.	Karitika	26°40'-10°0' ♌	Aa-Ee-U-A
4.	Rohini	10°0' ♌-23°20' ♌	O-Va-Ve-Vu
5.	Mrigasira	23°20' ♌-6°40' ♍	Vay-Vo-Ka-Ki
6.	Ardra	6°40' ♍-20°0' ♍	Ku-Kum-Nka-Cha
7.	Punarvasu	20°0' ♍-3°20' ☊	Kay-Ko-Ha-Hi
8.	Pushya	3°20' ☊-16°40' ☊	Hu-Hay-Ho-Da
9.	Aslesha	16°40' ☊-30°0' ☊	De-Du-Day-Do
10.	Makha	0°0' ♎-13°20' ♎	Ma-Me-Mu-May
11.	P Phalguna	13°20' ♎-26°40' ♎	Mo-Ta-Ti-Tu
12.	U Phalguna	26°40' ♎-10°0' ♏	Tay-To-Pa-Pi
13.	Hasta	10°0' ♏-23°20' ♏	Pa-Sha-Na-Dha
14.	Chitra	23°20' ♏-6°40' ♏	Pay-Po-Ra-Ri
15.	Swati	6°40' ♏-20°0' ♏	Ru-Ray-Ro-Tha
16.	Visakha	20°0' ♏-3°20' ♏	Thi-Thu-Thay-Tho
17.	Anuradha	3°20' ♏-16°40' ♏	Na-Ni-Nu-Nay
18.	Jyeshtha	16°40' ♏-30°0' ♏	No-Ya-Ye-Yu
19.	Moola	0°0' ♏-13°20' ♏	Yay-Yo-Ba-Bi
20.	Poorva Ashta	13°20' ♏-26°40' ♏	Bu-Tha-Bha-Dha
21.	Uttara Ashada	26°40' ♏-10°0'0' ♏	Bay-Bo-Ja-Ji
22.	Sravana	10°0' ♏-23°20' ♏	Ju-Jay-Jo-Gha
23.	Dhanishta	23°20' ♏-6°40' ♏	Gi-Gi-Gw-Gay
24.	Satabhishtak	6°40' ♏-20°0' ♏	Go-Sa-Si-Su
25.	P. Bhadrapada	20°0' ♏-3°20' ♏	Say-So-Tha-Thi
26.	U Bhadrapada	3°20' ♏-16°40' ♏	Thu-Sma-Gna-Tha
27.	Revati	16°40' ♏-30°0' ♏	Thay,Tho,Chà Chî

Year Ayanamsa				Year Ayanamsa				Year Ayanamsa			
1900	22°	26'	19"	1934	22°	54'	46"	1968	23°	23'	15"
01	22	27	9	35	22	55	37	69	23	24	5
02	22	27	59	36	22	56	27	70	23	24	55
03	22	28	50	37	22	57	17	71	23	25	45
04	22	29	40	38	22	58	8	72	23	26	35
05	22	30	29	39	22	58	58	73	23	27	26
06	22	31	20	40	22	59	48	74	23	28	16
07	22	32	11	41	23	0	38	75	23	29	6
08	22	33	0	42	23	1	28	76	23	29	36
09	22	33	50	43	23	2	19	77	23	30	46
10	22	34	41	44	23	3	9	78	23	31	37
11	22	35	31	45	23	3	59	79	23	32	27
12	22	38	21	46	23	4	49	80	23	33	17
13	22	37	12	47	23	5	39	81	23	34	8
14	22	38	2	48	23	6	30	82	23	34	38
15	22	38	33	49	23	7	20	83	23	35	48
16	22	39	42	50	23	8	11	84	23	36	38
17	22	40	33	51	23	9	1	85	23	37	28
18	22	41	23	52	23	9	31	86	23	38	18
19	22	42	13	53	23	10	41	87	23	39	9
20	22	43	3	54	23	11	31	88	23	39	59
21	22	43	54	55	23	12	21	89	23	40	49
22	22	44	44	56	23	13	11	90	23	41	40
23	22	45	34	57	23	14	2	91	23	42	29
24	22	46	24	58	23	14	52	92	23	43	20
25	22	47	14	59	23	15	42	93	23	44	10
26	22	48	4	60	23	16	33	94	23	45	0
27	22	48	55	61	23	17	22	95	23	45	51
28	22	49	45	62	23	18	13	96	23	46	41
29	22	50	35	63	23	19	3	97	23	47	31
30	22	51	26	64	23	19	53	98	23	48	22
31	22	52	15	65	23	20	44	99	23	49	12
32	22	53	6	66	23	21	34	2000	3	50	2
33	22	53	56	67	23	22	24				

## Correction of Aynamsa for each day of the year

Days	January Reg.	February Reg.	March Reg.	April Reg.	May Reg.	June Reg.	July Reg.	August Reg.	September Reg.	October Reg.	November Reg.	December Reg.
1	0	4	8	13	17	21	25	29	34	38	41	45
2	0	5	8	13	17	21	25	29	34	38	41	45
3	0	5	9	13	17	21	25	30	34	38	41	45
4	1	5	9	13	17	21	25	30	34	38	41	47
5	1	5	9	13	17	21	26	30	34	38	43	47
6	1	5	9	13	17	22	26	30	34	38	43	47
7	1	5	9	13	17	22	26	30	34	39	43	47
8	1	5	9	13	18	22	26	30	35	39	43	47
9	1	6	9	14	18	22	26	31	35	39	43	47
10	1	6	10	14	18	22	26	31	35	39	43	48
11	2	6	10	14	18	22	26	31	35	39	43	48
12	2	6	10	14	18	22	27	31	35	39	44	48
13	2	6	10	14	18	23	27	31	35	39	44	48
14	2	6	10	14	18	23	27	31	35	40	44	48
15	2	6	10	14	19	23	27	31	36	40	44	48
16	2	6	10	15	19	23	27	31	36	40	44	48
17	2	7	10	15	19	23	27	32	36	40	44	48
18	2	7	11	15	19	23	27	32	36	40	41	49
19	3	7	11	15	19	23	28	32	36	40	44	49
20	3	7	11	15	19	24	28	32	36	40	45	49
21	3	7	11	15	20	24	28	32	36	40	45	49
22	3	7	11	15	20	24	28	32	36	41	45	49
23	3	7	11	16	20	24	28	32	37	41	45	49
24	3	8	11	16	20	24	28	33	37	41	45	49
25	3	8	12	16	20	24	28	33	37	41	45	50
26	4	8	12	16	20	24	29	33	37	41	45	50
27	4	8	12	16	20	25	29	33	37	41	46	50
28	4	8	12	16	20	25	29	33	37	41	46	50
29	4	8	12	16	21	25	29	33	37	42	46	50
30	4		12	17	21	25	29	33	38	42	46	
31	4		12		21		29			42		

## APPENDIX III

How to Compute the Houses of the Horoscope  
Horoscope of M. H.

Data Born January 25th, 1925 at 5-49 A M  
L M T at Latitude  $11^{\circ}6'$  North Longitude  $79^{\circ}42'$  E  
(5h 18m 48s)

Required Raphael's Ephemeris for  
1925, Table of Houses for Lat  $11^{\circ}$ N

	H	M	S
Sidereal Time at Greenwich on 25 -1-1925	19	53	27
Less correction for East Longitude } at 9 86 seconds per hour	0	0	53
	<hr/>	<hr/>	<hr/>
	19	52	34
	H	M	S
Difference between Noon & Birth Time	6	11	0
Add correction at above rate	0	1	2
	<hr/>	<hr/>	<hr/>
Deduct	6	12	2
Sidereal Time at birth	13	40	32
Refer to Table of Houses for M C and Asc & ascertain the actual quantity by rule of three process M C Libra $27^{\circ}5'$ deduct Ayanamsa Libra $4^{\circ}16'$ Ascendant Capricornus $19^{\circ}2'$ deduct Ayanamsa Sagittarius $26^{\circ}13'$			

## Cusps of Houses

Distance between M C. & Asc  $81^{\circ}57'$   
one third  $27^{\circ}19'$

$M C + 27^{\circ}19 = \text{Scorpio } 1^{\circ}35$  — (cusp of 11th house)  
 $11\text{th cusp} + 27^{\circ}19 = \text{Scorpio } 28^{\circ}54$  — (cusp of 12th house)

2nd house cusp will be sextile of 12th house cusp  
 3rd house cusp will be trine of Eleventh house cusp  
 The other six cusps are derived by adding  $180^{\circ}$

**N B** The method of Casting a Horoscope for any place in the world in North or South Hemisphere will be described in the next part  
 "How to Judge a House"

---

## GLOSSARY

**Adhi Yoga** When the three benefics Mercury, Jupiter and Venus figure in 6, 7, 8th houses respectively from Ascendant or Moon this yoga arises. This combination confers long life prosperity, success and fame upon the native. But to be effective none of the planets should be combust or in debility, or in inimical signs, or associated with malefics. They should possess good residential strength (not far away from the cusps). It is generally recognised however that these houses (6, 7, 8) may be occupied in any order or more than one planet can occupy any of these houses. 6, 7, 8th refer to bhava, not signs.

**Bhava** The Sanskrit term synonymous with 'House' of a nativity. The houses in Hindu Astrology are determined by the trisection of ecliptic between M C and Asc.

**Dosha** This Sanskrit term is untranslatable. The Words 'spoilation', 'affliction' come nearest. When a planet benefic or malefic is spoiled in some way in giving its best results it is said to suffer 'Dosha' e.g., of 'ruling angles'. Any planet gets the 'Dosha' of ruling 6, 8, or 12th houses. When a planet becomes combust, it gets the 'Dosha' of combustion.

**Dwirdwadasa** Dwa is 2 Dwadadrasa is 12. When two planets are situated in adjacent signs this



frequently arises. Say Venus in Aries and Mercury in Taurus. This position weakens both planets for certain purposes. For this disability to be fully present not only one planet should be in second to the other but the other should be in twelfth to the original planet i.e. in the example given Mercury should be not only in second house from Venus but Venus too should be in twelfth from Mercury. This is not invariably the case in certain Latitudes.

**Gajakesari** This is a yoga and arises when Jupiter is in an angle from Moon (1, 4, 7, 10th houses). Location in angular signs alone will not suffice.

**Kootam**. This term is generally used to denote the various items in the systems of comparing horoscopes of a male and female proposed to be joined in matrimony according to the Sign and asterism occupied by Moon in both horoscopes.

**Kuja Dosham** Mars is believed to cause matrimonial discord between a couple or the premature death of one of them when there is lack of balance in the adjustment of this element in both the horoscopes. (Kuja=Mars Dosham=Evil)

**Mangalya** A wife who has her husband living is called a 'Sumangali' and this state is called Mangalya which ends only on the death of her husband, whether living with him or apart from him.

**Nadi Granthams** These are inconceivably stupendous works on Astrology containing delineations of horoscopes born or yet to be born. Their origin

is a mystery and their existence a challenge. They are to be found in various languages such as Sanskrit, Tamil, Telugu etc. The delineation in some cases contain details of uncanny accuracy.

**Navamsa :** This represents the ninth part a Sign (3 20')

**Nirayana :** This means without Ayana and refers to the fixed Zodiac of Hindu Astrology

**Panchamahapurusha Yoga :** This is a name common to five yogas where Mercury, Venus, Mars, Jupiter, or Saturn occupies an angle in a sign which is its own or exaltation sign. This yoga if present confers various kinds of benefit to the native and gives strength to the horoscope as a whole.

**Parijatha Yoga :** This yoga arises when the ruler of the sign or Navamsa in which the lord of the sign occupied by the ascendant lord is posited in an angle or trine house or is in an exaltation or own sign. This yoga is by some considered as being equivalent to Raja Yoga.

**Porutham :** A term that means agreement or harmony.

**Raja Yoga :** Of this yoga, there are a great many varieties, the commonest being where the rulers of angles and trine are in conjunction, mutual aspect or exchange. If present, Raja Yoga confers political power, luxuries incidental to royalty etc.

**Sagotra :** Means literally 'of the same gotra'. Each member of the Brahman caste of the Hindu community descends from a 'Rishi' which means

**'Seer'** If two such persons trace their descent from the same Rishi, they are Sagotra, and marriage between Sagotras are prohibited by Hindu religion and till lately by Hindu law also. But these are now permitted by special enactment.

**Shastashta** : When two planets are in quincunx with each other, they are called Shastashta (Shasta means 6 and Ashta means 8)

**Sayana** : Means 'with Ayana' and refers to the Tropical Zodiac which is adopted by Western Astrology

**Srinatha Yoga** : When Venus, Mercury and lord of 9th house being in an angle or trine occupy their Exaltation, Own, or friendly signs, this yoga arises. This yoga gives wealth and powers of persuasive speech. He will be religious minded and popular.

**Sumangali** : A married woman who has her husband alive.

**Sunaphadi** : This is a term common to three kinds of yogas caused by the presence of any planet or planets (except Sun) in second from Moon, twelfth from Moon, or in both 2nd and 12th from Moon, though each of the above is known also by separate names as Sunapha, Anapha, & Durdhura respectively.

**Uda Dasa** : Udu means Asterism, dasa means a period and refers to the system of directions in Hindu Astrology based on the asterism occupied by Moon at birth.

---

## BIBLIOGRAPHY

Alan Leo — Degrees of zodiac Symbolised  
(Manual Series)

Elizabeth Archer—Articles in "Horoscope"

Gopalakrishna Iyer—Nadi Astrology

Hoe—Modern Text Book of Astrology

Jatakadesa Marga

Kalaprakacika

Kalamrita

Phala Deepika

Ptolemy 'Tetrabiblos'

Rajagopala Iyer—'Directions in New Era  
Astrology'

Robson—Text Book of Astrology

Raman B V.—Electional Astrology

Simmonite Arcana of Astrology

Varushadi Nool

---

# INDEX

Adhi Yoga	114, 115	Five groups (agreement by division into)	77
Agreement (Rules of Ptolemy)	31	Fixed Zodiac (Importance)	16
Alec Stuart	63	Friendship (between planets)	45
Apparatus (for finding harmony)	6	" (Table)	45
Archer, Elizabeth	33 5	" (Temporary)	57
Arden, Adriene	5	Gajakesari	115
Asterisms (Importance)	58	Gana (agreement)	79
" (when not known)	81	Gopalakrishna Rao	58
Benjamin Elbert	46	Gray, Walter	6
Blood group (Agreement by)	56	Horoscope (How to cast)	12
Charubel	72	Kalatra Dosha	29
Church of Light	46	Ketu (Exaltation)	45
Count (Comparison by)	62	" (Friendship)	48
Deva Kerala	45	Kootam	59, 115
Dina (Agreement)	65	Kuja Dosham	48, 51, 115
Directions in New Era Astrology	90	Lahiri	18
Drake W M	46	Longevity	25
Drink	17	" (Comparison)	63 64
Elements	33	Mahendra (Agreement)	71
Elemental Harmony	77	Malevolence (of planets)	40
Enmity (between Planets (general))	45	Mangalya	30, 115
Table	47	Milky Tree	81
Special Rules	57	" Way	15, 16
Cyril Fagan	18	Moola trikona	44
Fecundity	80		

Moon Sign		Sepharial	14 15, 22, 23
(Importance)	52	Seventh Asterism	
Mystic Rulership	72	(special Rules)	68
Nadi (Agreement)	78	Srinatha Yoga	27, 117
„ (granthas) 23, 115, 116		Starlore	63
Naravara Rao	18	Stellar Division	58
Navamsa Division 62, 116		Stree Deerga	
Nelson	6	(Agreement)	71
Neutral planets Table	47	Sunaphadi	27, 117
Nine groups (Agreement		Two groups	
by division into)	67	(Agreement by	
Planets		Division into)	80
(malefic content)	41	Udu Dasa	22, 28, 117
Polarity	80	Varaha Mihira	46
Ptolemy	31	Vasva (Agreement)	55
Rahu (Exaltation etc)	45	Vedha ( )	75, 76
„ (Friendship etc)	48	Weizacher „	15
Rajju (Agreement) 76 77		Winged Harmony	77, 78
Raman B V	67	Yoga	27
Rosicrucians	3	Yoni (Agreement)	74
Same asterism		Zodiac (Fixed)	15
(Agreement) 66		Zodiac tropical	11
Satyacharya	46 47		

"...Incidentally, your system of progressive works likes a charm on the charts and your system B. A. & C. A are very easy to use. Also, they work equally well at the Hindu Darsin and the sidereal charts you must have used your psychic powers like the sages of old, plus a devil of a lot of hard work .."

WILLIAM M. DRAKE

"Directions in New Era Astrology is a veritable storehouse of all the methods employed in delineation prevalent in both systems. No single book furnishes such information on divers topics so very clearly and in such a masterly manner as this book. The author rightly and cogently points out the limitations in the several systems of direction in vogue either now or in the past. His keen powers of discretion and discrimination together with his experience of horoscopes for well over three decades have enabled him to develop and propound a method of directions which being a harmonious synthesis of all that is best in both the systems seems to fit in with the events and times of their occurrences in a better way than every other method. The book running to nearly 359 pages with horoscope diagrams neatly illustrated under various heads such as longevity, marriage, accidents etc. should be possessed by all students of astrology, the lay as well as the professional."

—Dr. B. Satyanarayana Rao, Vasalipatnam

"My trials with extant symbolic methods were a total failure. But when I tried your C. A. and F. C. A. measures, I find they work in almost all cases. This in itself is a great achievement and permit me to congratulate you on your successful original work."

—K. M. Kharegat, Bombay 26

"Introduced to the world of astrologers by means of a 'Foreword' from Mr Cyril Fagan the well-known astronomer astrologer with great sympathies for Indian Science of starlore the present work written by Mr Rajagopala Iyer refers to something like a New Era in Astrology not merely but to a new method of Direction designed for the purpose of getting accurate results in predicting future happenings. Students, researchers, pupils and practitioners of predictive astrology will readily congratulate Mr Rajagopala Iyer on his new methodology which seems to have won the approval of scholars like Mr Cyril Fagan

—Dr R. Nagaraja Sarma, M A Ph D D Litt,  
(Astrological Magazine)

"To the Western Astrologer this book should prove to be a boon for therein he will find a complete exposition of the Indian method of directing clearly and simply expressed that he will have no difficulty in applying the method in his own or any other horoscope and the Indian Astrologer will find in it all that is needed to be known of Western methods. As a complete book for study and reference it should be on the book shelves of astrologers the world over

—Cyril Fagan

Awarded certificate of merit by the Bombay Astrological Society

'The arcs propounded as material for prediction of events connected with the various bhavas point surely and precisely to the happen



ings and also to the date of their happenings. It is no exaggeration to say that the book makes a landmark in the history of Modern Astrology."

—Y. Mahalinga Sastri,  
*Principal, Oriental College, Dharmapuram*

## Lessons in Elementary Astrology

S Rajagopala Iyer is a keen student of the Astrological Sciences and his familiarity with both Eastern and Western systems enables him to present the subject in a simple, lucid and understandable manner.

—The Editor, *Astrological Magazine* (March 1941)

In this work the author makes the one degree system the basis of his methods but supplements them with an ingenious development of the symbolic methods expounded by Frankland and Carter many carefully worked examples are given. The question of longevity so important and yet (as the author remarks) strangely neglected by some recent writers receives special attention and a chapter on Hindu Directing (in particular the System of Vimsottari dasa) should repay careful attention. Indeed the efficacy of the system (within its limits) is exemplified by several good cases. We can recommend his book with all sincerity.

—Carter's *Astrologers' Quarterly*

# 1. LESSONS IN ELEMENTARY ASTROLOGY



# 2. DIRECTIONS IN NEW ERA ASTROLOGY

BY

S. RAJAGOPALA IYER

8 NARAYANA PILLAI LANE

MAYURAM (Madras State)

INDIA

Price Rs 12/14    Packing & Postage Extra.  
Both books will be sent by Registered post on  
receipt of Rs 13/8/0 (India & Ceylon) Sh 24  
(U K ) \$ 6-75 (U S )

Apply Sharp - only few Copies available.